The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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LIBERAL INTO COMMUNIST

IN PRESENTING our sincere compliments, last week, to our neighbor, the *New Republic,* on the occasion of its twentieth anniversary, we remarked that its current issue might be described as a lamentation over the dying philosophy to which the *New Republic* has been dedicated for two fateful decades—the philosophy which is vaguely and confusedly entitled by its own exponents as "liberalism." We think that such a name is vague, confused (and confusing), principally because the traditions and emotions and principles which make up the reservoir of forces from which liberalism has drawn its power have themselves been vague, confused and inconsistent. Many indeed of its most powerful and persistent elements have simply been Catholic traditions, and Christian principles, torn from their proper place in the hierarchy of Catholic order, and removed from the energizing climate, so to speak, of an integral Catholicism.

However this may be (we shall return to its fuller statement if space permits), it is deeply interesting to ponder the *New Republic's* frank confession of the inadequacy of the liberalism which has supported its intellectual efforts for twenty years, and which it now sees as "rapidly degenerating," and bound "in the course of time" to "give way to some other guiding plan of thought and action."

It is, however, the *New Republic's* choice of what it would regard as its new and trustworthy philosophy that chiefly interests us of this paper, to whom liberalism (apart from those elements of it which we would recognize and welcome as being derived from our own Catholic body of thought) has always been a snare and a delusion.

Before we turn to at least a brief examination of the new thing which the *New Republic* would substitute for the liberalism which it discards, let us glance at one statement of our brilliant con-

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temporary which, it seems to us, vividly illustrates the inner confusion and the inability to grasp the true meaning of major terms of thought, which it makes, and which seems to us to exhibit a characteristic confusion marking liberalistic writers. The statement is as follows: "It is one of the deepest convictions of liberalism itself that dogmas depending on mere authority are sure to be harmful, and if liberal beliefs cannot maintain their own validity through the test of reason in the crucible of a new situation, they are nothing more than dogmas."

It is, of course, difficult indeed for those whose minds are accustomed to applying words in an exact (yet elastic and living) sense, in accordance with their true meanings, to understand how any writer can use language so loosely as does this New Republican; however, this looseness is of the very essence of liberalism, and it is worth our while to examine more closely this particular specimen of that emotional and highly personal mode of expression which stems from liberalism. "It is one of the *deepest convictions* of liberalism itself," the *New Republic* editor writes, "that dogmas depending on *mere* authority are sure to be harmful. . . ."

What a curious abandonment of reason such a statement betrays! The passage seems to us to be purely emotional; subjective beyond all checking by any canons of definition. What does such a writer really mean by his use of such a word as "dogmas"? Has he any conception of the word being used to denote the best possible definitions of abstract conclusions of strictly logical lines of reasoning? Or does he consider "dogmas" to be nothing other than the arbitrary statements of, say, Popes and theologians, and other representatives of whatever it is he means by so singular an expression as "mere authority"? What in the world is "mere" authority? What meaning, if any, does he attach to the word "authority"?

We give it up, recommending the passage, and the whole article of which it forms so characteristic a detail—the editorial entitled, "Liberalism Twenty Years After"—to our readers as subject matter for a study not only of the misty metaphysics of liberalism but also of its final breakdown in expression. We give it up, and pass on to the more practical fact that in abandoning liberalism our influential and brilliant neighbor by no means is giving up its efforts to alter or transform the world in which it moves after the image of whatever it holds to be its highest ideals. On the contrary, it now makes—after twenty years' novitiate in the schools of modern liberalism—a rededication of its energies to that school of thought which unlike liberalism really has a consistent and logical philosophy to offer its devotees: "Collectivism," as the *New Republic* terms it. But is not the true, at least, the customary and realistic, term really "Communism"? It rather appears to us that the atmosphere of liberalism—the vague, mistlike subjectism in which personal wishes and illusions are magnified and transmogrified—still clings to our neighbor's mind, and that in turning toward the Left, where the militant army of Communism is arrayed, it murmurs a less objectionable word, "Collectivism," as it begins its zig-zag (i. e., liberalistic!) detour to join that disciplined army.

Anyhow, it is an interesting and highly significant movement. The extent to which Communism (or Collectivism, if that word is to be preferred) is gaining ground is a truly remarkable phenomenon. We who think that Catholicism offers the only form of common life for all humanity which is compatible with human dignity and human liberty, should give our most earnest and helpful attention to this movement, particularly when it affects (as it is doing) many of our own young men and young women. We who have a criterion which is more worthy of the human soul than vague liberalistic formulations of "Right and Left"—or "Right, or Left"—a criterion which distinguishes between right and wrong, should hasten our best endeavors to bring that criterion to the attention of all the world. Liberalism is dead. Let us place liberty, Christian liberty, in its place.

Week by Week

IT WAS an unsettled week. Though the statisticians were able to report that substantial business improvement had been shown during the past month, the markets reflected only the prevalent uncertainty concerning the monetary situation. The possibility that the Supreme Court might insist upon the "constitutional rights" of those who had been assured of payment in gold brought virtually all trading in commodities to a standstill and effected serious fluctuations of foreign exchange. Very manifest was the weakness of gold-bloc currencies, due in considerable measure to speculative pressure. Those who believe in stabilization noted all these phenomena with glee and resumed orating with new fervor. Meanwhile Congress was under considerable pressure from Left-wing groups. The President's obvious willingness to promote cooperation between the United States and the World Court resurrected ancient isolationist arguments which have long enjoyed great prestige in the Middle West. Bonus advocates were at it hot and heavy, though a split in the ranks of full payment lobbyists threatened to damage the trail down which the log-rollers must move their petition. By comparison, argument on whether

The Trend of Events

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powers to administer the huge public works fund ought to be conferred on the President was reasonably cool up to the time of writing. As a matter of fact, few high temperatures were recorded in political Washington—doubtless a form of sympathy with the weather. In Louisiana no such restraint was imposed, and King Huey put down a revolt by firing, in the best manner of Napoleon, a single shot.

Will Everybody Be Reasonable?

IF A DEFINITE sundering between the Roosevelt administration and the Left has taken place, the question presents itself whether and how utopia will accept the snub. Will the followers of any number of celebrated personages, from Dr. Townsend to Senator Thomas, rally behind one man who symbolizes effectively the political energy now tugging in too many directions? Will it be Huey Long, master of all the words they want to hear, who will corral the floating vote which can be for Roosevelt so far and no farther? There are those who honestly do not think so. Walter Lippmann, serene as ever, thinks that the Townsendites will be content with pensions of a modest size, and that Father Coughlin's money experimenters will be content to administer half a teaspoonful of their medicine. Others believe (and the President is seemingly on their side) that business recovery will march in at the psychological moment and get such a chorus of cheers that all else will be forgotten. If these observers are right, we shall once more be proved a singularly fortunate people, able to sidestep—by reason of a modest donation—the burly fellows who have been waiting outside the door all day. One may be permitted to think otherwise. Were the malady from which we are suffering purely economic, had it not by this time been accompanied by strange and dangerous psychological fevers and mental hallucinations, the outlook would be more encouraging. We must not forget that millions of people who think little have suffered much. And therefore, while many of us may sincerely and rightly deplore some of the quack remedies which have been sold to the nation, it is equally necessary to remember that treatment of no pharmaceutical value may have a sedative effect upon the mind.

Clergy and Laity

WE HAVE just received a number of communications to the editor from writers who are dissatisfied with the sermons to which they listen on Sunday. One curious fact about them is that while some correspondents feel that the pastor should concern himself boldly with current social and economic problems, others resent the discourses on such problems which they have heard. The issue raised is interesting, and fortunately we are not called upon to solve it. But, if we may be permitted to express a personal sentiment, it does seem to us that much of the clamor for "our modern problem sermons" is woefully misguided. To suppose that a priest could find anything more worth while talking about than "the depth of the wisdom and the knowledge of God," or that he could ever exhaust the beauty of Our Lord's earthly life, is to miss the point about going to Mass. True enough, the discourse ought to make us more fit to assist at Mass—which is incidentally the chief reason why it is delivered just before the Credo. The model sermons of Saint Paul therefore introduced problems of conduct and morality, even social morality. It was hoped that each faithful soul would make such good resolutions or do such acts of penance as would prepare him for assistance at the Divine Sacrifice. Today we often seem perilously near to thinking of the Eucharist as a mere addendum to a code of morality or an "outlook." Nor is the word "perilously" too strong. For as soon as the Church becomes a "doctrine" which can be "applied" to practical life, it ceases to be something higher and more unearthly, in so far as mortal men are concerned.

Are You Nordic?

THE QUESTION of one's racial characteristics is interesting. That there is something in the thing cannot be denied; but just what is it? We have just been reading a longish German essay, by a Catholic not too free of Nazi sympathies, concerning Saint Thomas Aquinas. The author attempts to show that the Angelic Doctor was a genuine Nordic, though his blood may have been "diluted" by Sicilian nurses. Yet in the final analysis about the only proof he can find of Nordic traits in the saint is a fondness for herring. This prompted a European critic of the essay to remark that the present outlook for herring was very bad. An American critic, having satisfied himself that Mrs. Pearl Buck, the novelist, is of Semitic descent, professed to having unearthed the explanation of her critique of the missions. He is so imposing a person that we could not quite bring ourselves to ask him whether he didn't feel sure that Saint Paul was, after all, an Aryan. Not long ago a seeker for office in Ireland accused his antagonist of being a Saxon, on the ground that he was fanatically interested in sailing boats. We ourselves have met the German with the wit of Dublin, the Irish professor with the *Gründlichkeit* of Göttingen, the American who doesn't like pie, the Sicilian who is averse to stilettos and the Englishman who isn't surly on the train. Accordingly we are very much puzzled. There is un-

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doubtedly, as we said before, something in the thing called race, but just what is it?

Meditation at Mass

THE DEATH of Father Cartright immediately after finishing Mass, in the course of which he had been stricken with heart disease, should not, as we know, suffer us to distract ourselves, at the Sacred Sacrifice, by indulging in curious reflections. We of the laity, however, might well use the memory of that event as an occasion to offer up a prayer during the Memento for the Dead for all our priests, to be applied especially at the time of their deaths, and afterward as well. And as a sort of footnote to our missals we may well be encouraged to think, with the deepet gratitude, respect, awe and love, of all the long line of the successors of Melchisedech who, under the New Law, have offered up the Sacred Sacrifice for the benefit of the living and the dead, whether members, or not members, of the visible Church of Christ. We suppose that there is no other law or custom of the priesthood, not even the obligation of the seal of confession, more binding upon a priest than the rule of finishing the Canon of the Mass, once it has been begun. And we may remember not only those heroic bishops and priests of the catacombs and the days of persecution unto death who were seized at the altar, or who faced the most pressing perils there; but also of the humble and heroic priests of Ireland of the penal days, of France of the Revolution, of Poland of the Partition, and of Mexico today, who have offered up, or who tried to offer up, or who still offer up, the Divine Sacrifice, at the peril, and often at the price, of their lives. Yes, and we may also remember those priests (of whom the late and beloved Father Cartright was one) who are stricken at the altar with some malady which might, possibly, yield to treatment if attended to promptly, who yet proceed (as Newman says somewhere, quickly, quickly, yet without haste) with their summoning of the Divine to Its ineffable union with the temporal—of Spirit with Flesh—and offer up the Sacrifice of the Son of God for the redemption of God's human children; and who in doing so give up their lives for their flock.

The Only Good Way

THE DIFFICULT problem of the young offender is focused for us all by the recent widely noted case of a sixteen-year-old from the Mid-West. Confessedly guilty of helping to rob a grocery store, he received a choice of penalties: the reformatory, or a daily walk, for two months, from his home town to another twelve miles distant, and back again, with a twenty-pound sack of bricks in token of the twenty pounds of groceries stolen. The second sentence was chosen, and begun with such goodwill, apparently, that the judge speedily commuted the bulk of it to a parole to the youth's parish priest. If this magistrate designed the original decision to test the culprit's sportsmanship, as a basis of possible reform, he must be given a high rating for perspicacity, though this will not obviate certain criticisms. It is easy to point out the essentially unfruitful nature of the punishment and, above all, the deplorable publicity which was bound to be directed at the lad, to the certain defeat, if it had continued, of any possibly good effect. But let us allow these very deficiencies to suggest to us how sharply limited, in the nature of the case, are the constructive alternatives. If a law is broken, the breaker must be lessoned, in justice to both himself and society. The only acceptable lessons for the young potential criminal are parole and the requirement of restitution. The first depends upon that *rara avis*, a good parole officer, that is, a stranger who will do for the offender more than his parents were able to do; the second depends completely upon circumstances, and is usually—as one assumes it to be in the present case—impossible. The only safe way, the only good way, is to begin with the parents. Let the inducements, the advice, the education, the help, be given to them.

In the Heart of the City

WE ARE not in a position to know whether Mr. Robert Moses, in improving the buildings of the New York Central Park Zoo, improved the animals also. But both the fine new winter quarters and their tenants convey an impression of spick-and-spanness and friendly invitation which does credit to a large and highly civilized city. The monkeys appear less dingy and much livelier; perhaps, too, they are stimulated by the honored presence among them of Governor Smith's ex-pet—Joe, we believe the name is. The great cats certainly look better groomed, and act more friendly. On propitious days, certain of the lions can be seen standing happily to be scratched by a keeper; while tiger, leopard and puma, emancipated from the old hutch-like cages, stretch out haughtily on ledges high above the floor. The new baby lynxes are rarities of beauty and condition. The seals are almost terrifyingly active. In the few weeks which have intervened since Mr. Moses finished the splendid job in the park, the public has displayed its appreciation by flocking thither in large numbers, to drift happily through the clean and airy animal houses, to sun themselves, on favoring days, on the benches that line the spacious quadrangle, and to enjoy the good cooking, and nominal prices, of the newly installed restaurant flanking the terrace. All told, the zoo is a real oasis in the heart of New York.

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NEW SOCIAL FRONTIERS

By JOHANNES MATTERN

Basing his remarks on Secretary Henry A. Wallace's latest book, Professor Mattern avers that our present conception of democracy is vague and subject to revision. The nature of the State is thought of by most of us in terms of ideas inherited from the past, and never at any time identifiable with the American reality. As a result, it is necessary to keep in mind at least a "rough sketch" of the dynamism which has characterized relations between our government and private interest groups.—The Editors.

THE EXPANSION of governmental activity in the sphere of social interests, culminating in the New Deal, is based on a conception of democracy which does not fit into the pattern of thinking of many who consider themselves bona fide members of a democratic social and political order. Some of the New Dealers particularly speak a language which their opponents and many of their supporters on faith do not understand. The reason for this discrepancy in pattern of thought and speech is to be found in the fact that democracy as many of us conceive it is not democracy as it manifests itself in actuality.

To illustrate, Secretary Henry A. Wallace, author of "America Must Choose," has just presented the country with a book called "New Frontiers" (New York: Reynal and Hitchcock). The deep significance, the force of appeal, the reasonable reasonableness, of this book will be lost upon all who approach it with the prevailing conception of democracy and of social and governmental control in democracy. The necessity of recovery, and even of reform, all may readily acknowledge, but the need for a program to accomplish recovery and reform, the need for a new social and political orientation is questioned, denied, by many. To understand and appreciate the need for a programmatic approach implying social reorientation we must reexamine and redefine our conceptions of democracy, not with a view to establishing the right or wrong of the conception of one side or the other, but rather with the sole objective of agreeing on a terminology and mode of thinking which all can understand and follow. The conception of democracy and the patterns of thinking in these conceptions hinge around the notions we entertain of the State, of government, of society, of private interests, of the individual, and of their relations to each other.

Our notions concerning the nature and relations of State, government, society, etc., have been confused by three conceptions inherited from a hoary past. The first is the conception of the State as existing apart from and above society. This conception is the result of medieval feudal ideas and the reaction of the French Revolution toward those ideas. Louis XIV is credited with the boast: "I am the State." The French Revolution, as a reaction to the concept of the State implied in that boast, posited the nation as the State. It elevated the nation to the status of the multi-million-headed king. So it was the nation, thus conceived, becoming an abstraction apart from and above society, which we have been calling the State. In taking over this ancient conception of the State, we have also taken over the older notion of the State's relation to society. Hence State and society are still viewed by some today in the relation of sovereign and subject, as they were under Louis XIV. So government is conceived as the mind and strong arm of the State rather than as an agency for the service of society.

But what is, in this prevailing conception of the State, the objective, the content, of the will of the State? It is the maintenance of the legal order, the legal order being the sum total of the laws of the State, the decisions of the courts and all the activities of the government for the enforcement of the laws and the decisions of the courts. And what is the objective, the purpose, of maintaining the legal order? Under the old conception the answer to that question completes a circle—the answer is: the maintenance of the State.

However, reality reveals the fact that the legal order of one particular State differs from the legal order of another State, just as the social order of one particular society differs from that of another. This suggests that there is a relation between the types of legal order and social order. It is this suggestion which brings us to the second conception of State and society inherited from an ancient past.

This second conception too goes back to the time of the French Revolution, to Jean Jacques Rousseau's idea that the will of the State is the abstraction of the sum total of the wills of the individuals constituting society. According to this view there is in theory at least perfect harmony between the will of the State and the will of society, the will of society being conceived as the sum total of all individual wills. According to this view it is the individual who is placed in a position of value, importance and effectiveness out of all proportion to reality.

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These two conceptions, incompatible though they are, are nevertheless both applied in our prevailing political thought. Under the first conception, State and government are imbued with an exaggerated nimbus of moral force and sanction. This conception has become an irresistible invitation for every interest group to capture the government as the most desirable and effective machinery for the realization of the interests of one particular group as against and above the interests of other groups. In the long run this conception and practise leads to dictatorship by one or the other of the interest groups. The second conception, placing the individual on a pedestal, encourages mass action. It is a standing invitation for one or the other interest group to gain its objective of capturing the government by appeals to the mob spirit on the basis of impossible promises and unreasonable concessions. So eventually this conception too will lead to a dictatorship in which the masses, once they have served the purpose of the dominant group, will find themselves forgotten and betrayed. It is the combination of these two conceptions which has led in Russia to the violent overthrow of the vacillating, impotent Kerensky régime in favor of enforced control over all the former interest groups by the proletariat. In Italy and Germany it has led to the enforced control over all interest groups by one, or by a combination of groups, allegedly in the interest of all. But in all three cases the change from one social and political order to the other has been the result of the failure to coordinate the various interests of the private interest groups, and in all three cases the change has taken place by violence, by revolution.

A third conception taken over from the past is that of *laissez-faire*. According to this conception, that government is considered the best which concerns itself least with the activities of the individual, or of the private interest groups, and which confines its activity strictly to the keeping of peace and order. This conception is held in favor by all those whose interests are or might be endangered by an extended activity of the government. It is rejected by those whose interests are infringed upon by other members of society and who hope for relief from the government through processes other than its purely peace and order keeping activities. This third conception is fervently approved by the opponents of the New Deal.

The conceptions upon which Secretary Wallace bases his analysis of the facts and forces which have led to the collapse of 1929 and the objectives, projects and workings of the New Deal as an effort at recovery, reform and reorientation are not those of the State as an abstraction apart from and above society, nor of the individual as the center of gravity in the social order, nor of *laissez-faire* as an inviolable criterion of government behavior. Secretary Wallace speaks a language much simpler, much more in tune with the plain facts of social and economic and political reality and needs.

Secretary Wallace thinks in the terms of those who established the American government on the basis of a more reasonable conception of society, government, the individual, and their mutual relations. The basis of their conception was a society consisting of individuals, to be sure, but of individuals manifesting themselves in groups territorially, socially, economically organized for the realization and assertion of their particular interests, as representatives of their social order. They organized government as an agency designed to conduct the political business for the social order, i. e., for the groups concerned. They conceived and organized government as an agency for service. They defined the functions of that agency in the provisions of the Constitution. The adherents of the doctrine of *laissez-faire* insist that the framers of the Constitution defined the functions of the government on the basis of *laissez-faire*—restricting these functions to peace and order keeping. The opponents of the doctrine say the functions of the government as defined in the Constitution were not restricted merely to peace and order keeping. What are the facts? To be sure, the bulk of the provisions of the Constitution deal with functions falling under the category of peace and order keeping. But there is in Section 8 of Article I the provision that Congress shall have power "to establish post offices and post roads"—functions which cannot be classed as purely peace and order keeping. Then there is in the same section the provision that Congress shall have the power "to regulate commerce with foreign nations, and among the several states. . . ." It is at least doubtful whether this provision is to be classed among the purely peace and order keeping functions. Thus a reasonable conclusion from the facts would be that the framers of the Constitution conceived the functions of the government, the agency of the social and political order, as primarily of the peace and order keeping type, but that they intended to include in this category all those other functions which the regional or other interest groups were either unable or unwilling to perform in a manner serving the purposes of the social and political order.

No social order ever remains static for long. Since the establishment of the government the American social order has become more complex, the private interest groups more numerous. Nor is a social order ever a harmonious symphony, even when it appears to be static. With the technical advance of civilization the interests of the social groups have changed in kind and degree

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and their relations have become increasingly competitive and conflicting. But competition and conflict among private interest groups can mean only one thing: the tendency on the part of one or the other interest group to assert itself against or above the rest. Such assertion may bring the assertive groups into conflict with the peace and order keeping activity of the government, assigned to the latter for the protection or maintenance of the social order. Usually, however, the more powerful or resourceful interest groups find ways and means to assert such preponderance in a manner which leads to actual conflict with other groups and to the impairment of the social order, without leading to a formal conflict with the peace and order keeping activity of the government.

In this case the government is placed in a serious predicament. It may stand idly by and allow the groups concerned to pursue their ruthless course at the risk of endangering and destroying the social order; or, it may intervene in the interest of the rest of society, by way of governmental activities which technically at least transcend its purely peace and order keeping function. However, theory is one thing, reality is another. Government has never been the silent spectator in the free-for-all struggle of the private interest groups. As a matter of fact, government has time and again intervened in that struggle, in the interest of society as a whole, or to protect one interest group whose interests were infringed upon by another. Governments render assistance and guidance through agricultural experiment stations, bureaus of soils, of entomology, of education, etc. They regulate business through interstate commerce commissions, federal reserve boards, tariff boards, labor boards, etc., etc. They manage postal, telegraph, radio services, railroads, electric and power plants, coal mines, and, in Russia, all industrial enterprises. In other words, governments, and among them the American government, have considered their functions as extending beyond the purely peace and order keeping kind.

This is a rough sketch of the dynamic relations of the political and social forces, of government and private interest groups, prior to the latest and fatal depression, a rough sketch to which Secretary Wallace supplies detail and color. Secretary Wallace does more than explore the background of the great collapse. He analyzes with thoroughness and candor the objectives, the projects, and the workings of the New Deal, as a reaction to that collapse. Here again Secretary Wallace furnishes detail and color to the general lines of contour and direction.

(This article will be concluded next week.)

OUR LAWYERS' PREDICAMENT

By ERWIN J. URCH

THE MATERIALS in which our law is recorded are so bulky and tangled that the average practitioner cannot be reasonably sure, in all cases, what the law is. Through selection and interpretation of materials our lawyer may become a lawmaker with regard only for the interests of his clients. Such an immoderate, unofficial participation in lawmaking is especially tragic when tricky or incompetent lawyers practise before careless courts.

Those who enter the legal profession in this country do not, at the outset, exhibit a peculiar lack of personal character, moral integrity or intelligence. But, owing to difficulties in which even the ablest men would flounder, an odious reputation attaches to many practitioners once they are established in their profession. We have more lawyers in proportion to population, and more litigation and types of work for lawyers, and spend more money for legal services per capita, than any other leading nation. We have more than our share of charlatanry in place of expert practise of law. We do not have our share of productive scholarship in legal science. Reasons for our juridical paradoxes may appear in a brief consideration of our conflicting and voluminous sources of law, our theory that any or all of these sources are relevant and authoritative, and the resultant failures of law schools in teaching, and of lawyers in learning the law.

Good lawyers in America are compelled to be more studious than other professional people in keeping themselves prepared for their daily tasks. Learning the law for a single case sometimes forces our lawyer to spend long and arduous weeks in careful search through numerous volumes of law reports and statutes. In 1820, when American lawyers first voiced general alarm about the growing mass of sources, the published reports of judicial decisions filled only 200 volumes. Fifty years later 2,000 volumes had accumulated. In 1916 an actual count brought the total up to 9,621. It is estimated that this total has since doubled. The accumulation of both law reports and statutes in America is accelerating year by year. While by contrast European lawyers can generally steer a comparatively straight course, our lawyers must zigzag through mountainous

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waves of materials which constantly rise higher and higher.

Of all our recognized law records, a local practitioner must utilize reports of cases which arose in his own state, in nearby states, and in leading states whose juristic records are especially watched by the whole profession. Requisite systems of reference to detailed subject matter, digests and indexes, alone constitute a small library. Besides the numerous volumes of law reports, digests and indexes, a few hundred volumes of statutes, including special codes, are needed for local practise. These, too, are needlessly voluminous, for some of our forty-eight states, to say nothing of our federal legislature, are each producing statutes faster than each of the leading nations of Europe!

Hence it is not surprising that, in spite of theoretical demands to the contrary, our lawyers are tempted to rely mainly on standard legal textbooks, which are relatively few in number. Nevertheless, a complete working library, for the practitioner who utilizes the sources of our law, would contain 6,000 or 7,000 volumes. For practise in older and larger states a still greater library would be necessary. All of these, especially digests and indexes, must be kept up to date at a considerable annual cost. Study of chaotic and voluminous subject-matter is our lawyer's daily necessity, wherein some kind of technique for saving time becomes a work of art!

Learning the law as recorded in our sources is no work for a man who is unwilling to toil and think. The legal principles drawn from a confused and expanding mass of judicial precedents constitute what is known as our common law. These principles are now and then displaced or absorbed by state and federal statutes or constitutional provisions. New materials accumulate so rapidly that textbooks, which digest and summarize common law materials still unaffected by legislation, are no sooner off the press than they are already untrustworthy at many points. Hence our lawyer who seeks the common law on an unfamiliar case, must either run the risk of missing desirable points by reference to legal textbooks alone, or else undertake to check and supplement the textbooks by searching through recently reported cases. He must try to be systematic in working with materials which are largely unsystematic. He must distinguish between principles of law and states of fact. He must read thoughtfully materials which defy easy understanding.

Our lawyer's task in a statutory case is also difficult. Cases are frequently complicated by the interlocking of the common law and the statutory law, by conflicts within each and between the two, and by the discrepancy between the theory and the equitable applicability of statutes which have been framed with little or no reference to recognized legal principles. Moreover, since legislation goes on with customary diligence, our practitioner always faces the likelihood that the law he once knew has been changed. Both statutes and law reports are often hazy and prolix. Circumlocution, legal rhetoric, contradictions and duplications, both within the average legal document and between it and the law as elsewhere stated, exhaust ordinary perseverance and induce many a lawyer to do but a superficial job of research. To conceal thought seems to be the aim of our legal phraseology. Lack of clarity in legal exposition is doubtless due to imitation of existing legal documents and to necessary haste in research in a growing volume of materials. Hence both in quality and in quantity our excessively variable mass of law sources defies comprehension, to say nothing of ascertaining with fair accuracy, in all cases, what the law is.

By some systematic method much of the incomprehensible mass of our sources of law should be rejected as irrelevant and impracticable in a modern system of justice. The printing of all reports of judicial decisions by private publishers was willingly accepted by American lawyers during the latter half of the nineteenth century. Private publication of every possible type of legal document, law reports, digests, and duplications of government printings, has become the recognized agency for their preservation. The ancient spirit of the common law should keep courts and practitioners in quest of principles reposing in the records of judicial decisions. And yet American lawyers of the late nineteenth century virtually abandoned such a quest of principles, as their successors have since been doing, and substituted a search for identical states of fact. That is, in place of consistency of legal principles in decisions of reputable courts our lawyers seek for a series of cases of apparent similarity, the collective authority of which might discredit a series of cases cited by opposing attorneys. Now lack of consistency in judicial decisions, reversals of decisions, and twisting of states of fact into seeming similarity, in short, a degradation of the old theory of common law, makes possible the marshalling of cases in support of both sides of a controversy! The greater the number of reported decisions, the greater will be the likelihood that parallel cases may be found, roughly matching the one at hand. Under such circumstances lawyers did not reject, but rather welcomed, the extensive printing of law records as a private enterprise, which has been keeping the shelves of law libraries bending under their loads of ponderous volumes.

As private enterprise has accumulated formidable supplies of sources, the useful interspersed with the worthless, the case method has seemed

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more and more desirable for both student and practitioner. The theory is that textbooks cannot reconstruct our law with acceptable completeness, because sources are multiplying so fast that by the time the books can be published they are not fully authentic. But the case method of study gives our practitioner a task for which he does not always have ability, training or sufficient time. Our theory of the relevancy and authority of every part of a continually growing mass of sources, the recent along with the remote, has compelled practitioners to try to use the case method; and yet the method itself tends to foster the utmost accumulation of legal materials. This perplexing situation, ten years ago, prompted the organization of the American Law Institute. This group of jurists of bench and school have been hard at work on a complete restatement of our law. They are bringing scholarly analyses up to date, introducing uniformity of interpretation, giving force to organized reconstructions of our law, and thus diminishing the necessity of utilizing undigested legal materials in the courts.

Adequate teaching of disorganized materials is extremely difficult. The status of our law and lawmaking compels the practitioner to keep up efforts to learn the law as long as he remains in practise, never reaching assurance of familiarity with our changing legal sources. Hence our law schools must develop studious habits that will carry over into professional practise; that is, rather than teach the law itself, they can only hope to develop skill in methods of legal research.

The burden which the status of our law places on legal education is so great, and the task of instruction thus imposed is so difficult, that none but the most scholarly and skilful can succeed as teachers in our law schools. Teaching law in America is further complicated by conflict between principles of justice in a nationalized law on the one hand and the narrower precepts in the law of local jurisdictions on the other. Perhaps the nationalizing influence of our great law schools, always accumulating basic principles of justice, may ultimately give us a science of jurisprudence that will compare favorably, for example, with that of England. Our legal textbooks will, of course, continue to come from studies of instructors in schools of national influence. Most of our law schools are not trying to overcome the discrepancy between the actual and the ideal practise of the law. Less than a score of our law schools do appreciably more than train practitioners for local jurisdictions.

Our other law schools, 170 more or less, are doing notably inferior work. More than 100 schools are not even certified by the Council on Legal Education of the American Bar Association. A comparative study shows that these uncertified schools display more aimlessness and downright inefficiency than any other similar group of professional schools in the country. These schools can neither develop skill in the case method nor offer sound interpretation of accepted legal doctrines. If all students were capable of scientific research, if all our law schools had scholarly faculties and adequate libraries, and if both our pre-legal and legal courses of training were sufficiently inclusive, there would not be, in spite of the confusing variety and bulk of our law sources, such utter futility in the average practitioner's efforts to know the law! The failure of pre-legal and legal education is not necessarily denied by the ultimate success of candidates in passing simplified and elemental bar examinations. Proof of such failure appears in the fact that too many practitioners remain befuddled tyros throughout their professional careers. Concealment of ignorance behind a camouflage of loquacity and trickery cannot destroy the proof.

This ignorance of the law, in more ways than one, embarrasses our good lawyers and good judges. And yet most of our 40,000 law students are right now under mediocre or inferior instruction, and so as future practitioners will, as their predecessors have done, continue to maintain a low average of fitness to find their way in the sources of our law—unless, of course, as occasionally happens, personal force and self-development overcome defective education.

With chaotic abundance of law sources, with disharmony between common law principles and statutory precepts, with perversions of common law principles under common law methods, and with consequent failure in much of our legal education, our practitioner finds himself in a predicament which worries him all his life. Or else he assumes careless disregard of justice and joins the ranks of pettyfoggers. If the latter, his quest of "technicalities," by which cases may be easily won, resembles a schoolboy's quest of devices by which he may obtain "credits" without work. As a mere technician in the law, he seeks security in a regular mechanism, devised purely for the purpose of winning all cases entrusted to him, regardless of their merits. That mechanism is operated by a few legal rules which may be quoted to add impressive sophistry to conversations with clients and to argumentative verbiage in the courts! Casuistry, legalism and general trickery, which unjustly fasten an odious reputation upon all lawyers alike, arise as alternatives for practitioners who have few ideals of justice, very largely because all appreciation of justice is destroyed by the contrariety between sound jurisprudence and possible constructions of our law.

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IS COMMUNISM DANGEROUS?

By WILLIAM THOMAS WALSH

THE COMMUNIST by himself is comparatively harmless. In a healthy society he is little more than an isolated dissenter, a loud Thersites mouthing in vain against the captains and the kings; a discord which troubles the general harmony only enough to call attention to it. The genuine Communist is a germ that derives his sustenance from unhealthy tissues; he must find a pathological area or die. The misfortune of the world at the present moment is precisely that so much of it has been weakened by other diseases that the infection from Moscow has more than enough to feed upon. This is a fact too frequently overlooked by those who congratulate themselves on the comparatively small number of avowed Communists in the United States, and find consolation in the thought that we Americans are so incurably individualistic that we could never accept the tyranny of a totalitarian state, Marxian or otherwise. This view leaves out of account certain elements which might in a final reckoning be decisive.

Any optimism based upon numerical statistics is delusive, and history abundantly illustrates the fact. The Visigoths who conquered Spain numbered only 30,000, but their organization gave them an advantage over a population of 42,000,000 individualists who had grown pacifistic and soft under the Pax Romana; and the foreign organism, finding favorable areas for its activity, speedily achieved its end. A comparatively small number of Normans, financed by the Jews of Rouen, had little difficulty in conquering a less organized and less purposeful, though decidedly individualistic and freedom-loving, people in England. Cortez, with a handful of well-equipped adventurers, took possession of an empire. Likewise the Bolsheviki, in 1917, numbering only 30,000 but carefully organized, sufficiently financed, and knowing exactly what they wanted to do, took possession of the destinies of 150,000,000 human beings; beings who, it is true, were well accustomed to autocratic government, but who in their own way were individualistic, and had never endured from the tyranny of the czars any regimentation as rigorous as that which lay in store for them. Even today the Communist party in Russia numbers hardly more than 1 per cent of the entire population. Clearly, then, there is not safety in numbers alone.

The real danger in the United States, I repeat, is not the enthusiast who shouts in Union Square for the downfall of capitalists and priests, but the large and growing body of American opinion which, maintaining at present an almost neutral attitude toward Communism, is predisposed to make its neutrality a benevolent one if certain contingencies arise, and to furnish the small minority of organized, well-financed Marxians with exactly the foothold they require. In America there is a large group which may be said to be spiritually conditioned for some sort of collectivistic experiment, and this group intersects all classes in the most surprising fashion. It includes teachers, lawyers, ministers, social workers, stenographers, writers, farmers, laborers—an incalculable army whose opinions cannot be gaged by their incomes or their lack of incomes, by their bank accounts or their debts. Just as the avowed Communists include a son of Senator Hiram Bingham, who is surely under no economic necessity for rebelling, so the friends of Communism outside the Communist party include millionaires like our Ambassador to Russia, Mr. William Christian Bullitt, descendant of the opulent Bullitts and Horwitzes of Philadelphia, and as such under no compulsion of ever doing a day's work unless he so desires. It is quite evident that the bond which unites all those who look with friendship or with friendly indifference upon the "experiment" of Lenin and Stalin is not political or economic. It is no political or economic necessity that makes Mr. Josephus Daniels, our Ambassador to Mexico, praise publicly a pronouncement of General Calles, the Stalin of the country, in favor of a Communistic plan to transfer all control of children's education from the parent to the state.

Meanwhile other examples multiply. Seven hundred public school teachers in New York City dare to proclaim openly that they will not take an oath of allegiance to the United States government. The *Literary Digest* makes a poll of Protestant ministers and reports an astonishing shift among them toward the Left. A writer in the *Forum* cites an example of a successful lawyer who has become a Communist because he has found nothing else worthy of his political allegiance. Everyone with an extensive acquaintance among teachers must be aware that although most of them are economically secure, and although they enjoy in addition to their salaries long vacations which are the envy of other workers, an astonishing number of them (Catholics, as a rule, excepted) are flirting with the notion that somehow Communism may be able to right the evils of the world.

At a dinner in Washington I heard Professor Carlton J. H. Hayes, of Columbia, inform a

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Catholic audience rather grimly that whether they liked it or not, they were in for an era of increased regimentation. Surely no one will suspect him of being in league with Moscow! But Dr. Canby in the *Saturday Review* assures us with even more complacency that Collectivism in some form is inevitable; and he ventures to predict, without any evident disapproval, that Sovietism, Fascism, and President Roosevelt's "New Deal" will be found in the long run, despite apparent divergencies, to have been fundamentally the same thing, or at least to be moving in the common direction of universal Collectivism. I am not concerned here with the accuracy or inaccuracy of Dr. Canby's forecast. What I am driving at is that there has been a decided if imponderable movement in the United States toward the Left. Many people who would indignantly repudiate the charge that they sympathize with what Litvinov would call his "ideology," have unconsciously assimilated certain elements of it. Dr. Canby's prophecy, so calmly received today, would have provoked a storm of protest five years ago.

What is behind all this? Why should a well-paid lawyer be willing to sacrifice his time to advocate a proletarian dictatorship? Why should the son of a banker, or of a United States Senator, get himself arrested and detained in a filthy jail in the interest of a revolution which, if successful, would probably destroy the source of his income and his economic and political security? Why should a well-fed lady professor at Hunter College, such as the very agreeable one with whom I found myself walking in an academic procession this year, begin describing with gusto, five minutes after we had met, a collectivist Utopia of the future? Why should a former Yale professor editing an influential review accept a future collectivistic Caesar as inevitable?

The answer, I think, is that Communism is not merely an economic and political theory, but a species of religion. If it were merely political or economic, its appeal to individuals living in a state of comparative liberty and security would be inexplicable; but it is really the successor of Mohammedanism, Protestantism and agnosticism, the arch-heresy of our age. Like all heresies, it apes true Christianity, and like all heresies it has a tendency to dissolve Christianity. Like Christianity it claims universal and exclusive dominion; like Christianity it appeals to the idealism in man; but in the name of the ideal it addresses itself to passions in human nature which, if liberated, would make any compromise with Christianity impossible. Instead of love it invokes hate. It openly advocates murder and theft at the expense of the "exploiting" classes. Its more frank propagandists make no secret of the fact that Communism is the antithesis of Christianity and therefore, if it is to succeed, must destroy Christianity.

It is not surprising, therefore, that our Holy Father Pope Pius XI, in his encyclical, "Caritate Christi," declared that the spread of Communism seemed to him "portentous," and reminded him of "the mystery of iniquity" predicted by Saint Paul; and that Cardinal MacRory has found in Communism some resemblance to the kingdom of anti-Christ predicted by Our Lord.

Thousands of Americans who are more or less sympathetic or tolerant in their attitude toward Communism are not conscious, of course, of its diabolical character and purpose. If they are at all informed on the history of Soviet Russia, they look upon the evils of the system as accidental and as hardly likely to occur in America. Fascinated perhaps by its claim to introduce order and security into a bewildered world, they fail to see that this claim is only the mask of a power which, if it could be universally successful, would destroy everything that has made human life tolerable and beautiful. Only the fact that Communism is a sort of religion can explain its appeal to them. As human beings they are fundamentally and incurably religious. Either they or their ancestors have given up the belief in the Church of Christ which alone can save the world, and in consequence of their misfortune have come to condemn all Christianity with so inclusive a gesture that it is difficult if not impossible for them even to examine the claims of the Catholic Church. Being thus isolated from the Truth which is at one pole of the spiritual world, and still craving the consolations of a religion that will satisfy, they very easily gravitate toward the opposite pole where they believe they find the realization of the Christian ideal without what they imagine to be its disadvantages. In short, a very large number of Americans belong to a paganism which stands midway between Rome and Moscow, but with its back turned on Rome. If it came to a crucial struggle between Christianity and Communism, where would these neutrals take their stand?

The Communist leaders understand this better than we do, and are making every appeal, even under the guise of drama, art and social welfare work, to the sympathies of the neutral body. Their program has advanced so far now that its propaganda cannot be destroyed by merely denouncing Moscow. In fact, the effect of denouncing is often to arouse sympathy for the person or thing denounced. This is particularly true of anything having a religious character, even if that character be diabolically religious. The evil is positive, and nothing merely negative will avail against it. Nothing, in short, can be successful against it, except the true reality of Christianity, in the light of which Communism's own delusive and negative nature becomes apparent. Where

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then is the task for us Catholics? We too are an organized minority with a unified body of doctrine, and better still, a doctrine eternally true. If we are not making as much progress as the Communists and atheists among the neutral pagan population, and I believe this to be true, it must be because our purpose is weak or our method inadequate. As Catholics, it is our task to give the bewildered agnostic a vision of the eternal verities; to convince him that his soul is immortal, and that God rules the universe, and that the Church of Christ is the kingdom of God on earth. Once he is convinced of these truths, he will pay little attention to Moscow, for he will somehow discover that Bolshevism and Christianity are mutually exclusive. Such is the task. It is not within the scope of this paper to say how it should be accomplished.

THE JESUIT MARTYRS' TRAIL

By BRYAN M. O'REILLY

WITH all due reverence, here is ground where the letters A.M.D.G. were lived as well as written. From Quebec and Montreal, along the Ottawa River, amongst the lakes around Timagami, and down to Nipissing, French River and Georgian Bay, was the road to Calvary which the Jesuit martyrs trod to reach their settlements close to Midland. You may read the record in the "Jesuit Relations." There is nothing new to be added to it, but a vivid picture supplements the reading when one has visited their shrine and passed over much of their route.

Quebec, from any angle, is one of the most charming spots on the American continent. Wandering around its old streets, walls and churches, and dreaming of Jacques Cartier, it was not hard to visualize the Jesuits John de Brébeuf, Gabriel Lalemant, and others, who accompanied the earliest soldiers and explorers, not in the service of the Most Christian King, but for the love of God. Quebec at that date was only a rude fort and a collection of huts, but it was New France; there were friendly faces and a friendly tongue, there was comfort and assurance in comradeship. To this French settlement, as to those which grew later at Three Rivers and Montreal, the fleets of Indian canoes from far up the lakes and rivers of the interior came to trade.

Brébeuf, Lalemant and their companions had no thought of ministering to the settlers and adjacent tribes; theirs was a wider and more embracing mission into the unknown. One summer day, turning their backs upon their friends, they set off up the St. Lawrence by canoe with the returning Indians. What depths of fortitude these bald words imply. They had nothing in common with their guides, companions and hosts. The language was strange, the customs disgusting and barbaric, the attitude of all savage and suspicious, and the labor of the paddle came to be a torture. Thousands of us know their route from Quebec to Montreal, and the beauty of the river and the lakes which dot her course; but then there were no villages and churches, and the beauty hid grimmer things. From the high bluffs of Cap Santé the view over the expanse of waterways is today intoxicating. Can you close your eyes, and washing from your retina the plumes of smoke, the village rooftops and spires, and the busy small craft on the river, see only the waters and the woods as they were then? Empty and vast, silent and brooding, the current sliding past, and upon the water below little specks of canoes, pushing up stream. A few black-robed, fair-skinned men, amongst the savages, paddling stiffly beneath scornful eyes, and carrying out as best they might the Exercises of Ignatius Loyola. Carrying the cross (I have seen one of their little iron crosses) amongst the heathen.

At Montreal they left the St. Lawrence for the Ottawa River, running west. The course of the Ottawa River from its junction with the St. Lawrence up to Timagami is known to me only from a distance, and it was around the lakes which abound about the latter that I again crossed the trail of the martyrs. Guides told me that Indians still travel by canoe from New Liskeard above Timagami to North Bay and Lake Nipissing. Just where the Hurons with their black-robed guests left the Ottawa River and struck across the chain of lakes, I do not know, but it does not matter very much. Even today the territory is wild, unimproved bush, honeycombed with water and thickly forested. Bear, wolf and moose abound.

I paddled a canoe over several of these lakes. Red Cedar Lake and Martin River which runs into it, and which are part of the route which the Indians use today, almost assuredly must have been crossed by Fathers Brébeuf, Daniel, Davost, Lalemant and those that followed. Entering this broken country from the comparatively open spaces of the rivers, the Jesuits must have needed all their reserves of fortitude and faith: it is a gloomy portal to a land of cruelty and desolation. Even today one feels an insignificant and helpless atom lost in the wilderness. The quiet,

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the blackness of the water, the everlasting surrounding trees thick to the waterside, the majestic sameness of cape after cape, inlet after inlet, the grotesque limbs of dead trees long in water—all conspire to subdue and depress the spirits. The occasional cries of a laun, strangely human, which echo across the still water, intensify the silence. Off the main highway the bush is now almost as lonely as ever it was, but at least you know that there is a settlement of men 100 miles away, and that there are isolated cabins and camps within ten miles. In the early 1600's what a desolation it must have been, 600 or 700 miles away from their little group of countrymen at the mouth of the St. Lawrence!

At least so long as they were on the rivers they could feel that the mere act of turning a canoe down stream would lead them home. Now one lake and one cape seemed like another, the maze had closed in upon them. About this time also they must have been realizing what type of people their savage hosts were, the black darkness of their hearts, their cruelty, their bestial mentality. Deprived now for weeks of any civility of life, they had not yet had time to become hardened and inured to their physical environment. And the portages were numerous; sometimes for several miles, they must have stumbled through the bush, sore and laden. What they ate, how they lived, what they suffered from the Indians, the "Jesuit Relations" tell, but my eyes told me more of the actual physical vastness of their undertaking. Yet this was only a prelude, an apprenticeship, to years of hardship culminating in martyrdom. Indeed we may stand with bent head at their ashes, O we of little faith.

There must have been a moment, struggling through this country, when the followers of Ignatius experienced a thrill and an uplift of spirit. After miles and miles of small lakes, one like the other, each a black pool of mystery and labor, shut in by forest trees, succeeding one another just as a treadmill's paddle, and broken only by laborious, panting portages and struggles with the brush, the ground rises. One day, perhaps after an agonizing portage, they topped a rise and saw before them the beautiful expanse of Lake Nipissing. Miles of silvery water shimmering in the sunshine, gently sloping ground around it, open heavens, horizons in the distance—space and air again. After the closeness and eerieness of the small waters, shut in by bush, it must have been a physical relief to sight great water.

Skirting the shores of Lake Nipissing until they struck French River, they directed their canoes down this stream. Here it was once more a story of days of narrows and rapids and portages. But at last, some thirty or thirty-five days after leaving Quebec, they broke into the open waters of Georgian Bay, the home of their adopted people. We can watch the last miles of the Jesuits' travels, and their arrival, from the "look-out" where they in after years so often stood. The hill forms a natural vantage point, the view is clear for miles. They would have come around a larch-covered headland far in the distance, little moving specks on the water in the direction of French River, to evolve as the minutes passed into a flotilla of canoes. There must have been some Hurons on the hill that day about 1634, when the "black robes" arrived; they must, as the canoes got closer, have noticed, with amazement, strangers amongst their returning friends. The word of God and the cross had come into their midst, unknown and unrevered, brought to them by men wearing Loyola's habit. What the thoughts of these devoted men were upon their arrival is locked in the heart of God; there must have been, at all events, a natural relief from the strain of travel, a welcome cessation from the paddle and cramped quarters, a glad rest from the weary business of moving on day after day. We may be quite sure that they raised their hearts, if not their voices, in a glad "Te Deum Laudamus." One form of labor was finished, at least for a time: they had reached the rank vineyard in which they chose to labor.

They settled at the mouth of what is now the River Wye, and built the settlement and fort of Ste. Marie. It lies in a hollow in the mouth of a widening valley. Beside it rises a steep hill, which became their "look-out." In other directions the plain rises rather swiftly to the hills. Sixteen years these and other "black robes" remained on this spot, enduring those things that the "Jesuit Relations" can tell you: preaching to the Huron, teaching, building, comforting, encouraging; suffering each day pain and discomfort and loneliness for the greater honor and glory of God. The toil bore fruit, and more and more of the Hurons came to know the love of the true God.

But on March 16, 1649, the bloody Iroquois came from beyond the lakes, burning and slaying. Then the men whose journey we have followed, and who had labored valiently in the wilderness, went a yet longer journey and gained a martyr's crown. The horrible tortures which Fathers Brébeuf and Lalemant withstood are again within the pages of the "Relations." Their flesh was eaten before their eyes, torches were applied to various members of their bodies, red-hot tomahawks laced about their shoulders, their heads scalped, and when they yet spoke of God and His Kingdom their throats were run through with a red-hot iron and their hearts torn out. Saint Gabriel Lalemant suffered these things for sixteen hours before he died, and Saint John de Brébeuf, that old veteran of the missions, probably as long.

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The Martyrs Shrine today is a quiet place. From whatever direction you approach it, whether from Barrie and Midland or Orillia, the countryside grows wilder. As you enter the mouth of the Wye, there are three landmarks that strike your vision. High and clear stands the "look-out" hill from which they watched in the wilderness; below it, yet high enough to dominate the valley, is the Jesuit church which contains their relics; in the valley, across the road on the edge of the river, is a grove of dark green trees beneath which stood Fort Ste. Marie, and amidst the rubble and dust of which lies more precious dust, that of the saints themselves. Up the side of the hill are out-door Stations of the Cross and a grotto; upon the summit is an open summer house from which you may look out and meditate.

Let the years roll back and think of those men standing there, whether it be to watch the approach of enemies or the yearly arrival of men and things from home, or sometimes resting and in memory drifting back to Old France. Here is a spot where the Christian, and certainly the Catholic, can pause, gathering again strength and faith, pride and humility. Those who went before him with their blood here testified once again the truth of that core of faith exemplified in the triumphant words, "Resurrexit sicut dixit."

The church is what one would expect a Jesuit church to be. Before the high altar stands the jeweled box containing bones of Saint John de Brébeuf and Saint Gabriel Lalemant. The casket was made in Paris and is beautifully chased and worked, four sculptured figures supporting it. A French explorer, a black-robed priest, a Huron chief, and one of those heroic laymen who assisted the missionaries as did Saint René Goupil, also martyr, carry the casket as it were a bier. Crutches, sticks and surgical instruments are about the altar; the Jesuit martyr saints, canonized but a few years, are powerful advocates before the throne of God.

Lastly you come, after a short walk, to the grove which shelters old Fort Ste. Marie. Unlike the other sites it is not church property; a railing surrounds the ground, amongst the rank grass and fallen leaves are four mounds of stones, the remains of four bastions marking the corners, and at the foot of one is a simple stone cross which bears the words,

A M D G

Beneath these stones lie the dust
and remains of St John Brebeuf &
St Gabriel Lalemant, slain March
16th 1649.

This indeed was the end of the pilgrimage. Having followed them from Quebec to Montreal, along the Ottawa River and the dark Timagami lakes, down through Nipissing and French River into Georgian Bay, I left them there.

The End of Christabel

"I desisted with a deeper dejection than I am willing to remember."—Coleridge.

Along the mountain, moving through a cloud
Less tenebrous than that upon his mind,
Went Coleridge; and the wind was loud behind,
Ahead and overhead the wind was loud.

Incessantly it blustered, to prevail
Against all effort of the marvelous brain,
Dissolving aery edifice as vain:
The wind from Skiddaw and from Borrowdale.

Searching within his double cloud a sign
For new pursuit of his mysterious theme,
And hearing only requiem to his dream,
And muttering "Accursèd 'Wallenstein'!"

At length, by rectory firelight, filled and warm
And deep in wine, anew began to burn
The dream, the brilliant faculty return
As in a lull of inner and outer storm.

So all the following day the driven pen
Ran on and on, as deep in trance he wrought
The spell-bound chronicle that thralled his thought,
The like of which was never known again.

Such verse as Purchas and an anodyne
From treasuries of Time had stolen in dream,
"Images on the surface of a stream
Scattered to naught"—line on mesmeric line!

Till, in a "giddiness of heart and brain,"
He reached the last whereat the pen was dropt;
The vision vanished and the music stopped;
And, staring up beyond the dismal pane,

He heard again the wind that seemed to be
Destiny, as it triumphed down the vale,
The wind from Skiddaw and from Borrowdale
Blowing his requiem through eternity;

The sound that seemed forever in his ears,
The drone of Time that mocked his works and ways,
The imminent desertion of the days,
The faint inexorable horn one hears

Far off in youth—against the last resort
Of words, a clarion—till we clearly see
The shrouded figure by the shadowy tree,
Dim though our eyes; and know he blows the mort.

So Coleridge listened in his gloom; and yet,
Forgot by haggard eye and tightened lip,
In port already stood the phantom ship
That means the wreck of art if men forget.

More than the mariner's curse it had to tell,
Significant of splendor through the gloom,
Whose burning seraphs filled the twilit room
That marked the unending end of "Christabel"!

WILLIAM ROSE BENÉT.

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ITALIAN BIBLIOGRAPHY

By T. W. HUNTINGTON

EVERY nation holds the hope that the ideals and interpretations voiced by its writers will become an integral part of its political and social fabric. With the advent of mechanized printing and the consequent rapid increase in the output of books in the twentieth century, the process of integrating and assimilating this literary output of a nation has assumed vast proportions. And by degrees it has been delegated to a special field of practical bibliography to consider objectively this enormous output of books in their relation to the inclinations and needs of the public, and to create a plan for careful listing.

Each nation is striving to cope with this problem of providing adequate bibliographical organization. America pioneered, and today the published bibliographical data made available by the Library of Congress and the H. W. Wilson Company rank foremost in the world of practical bibliography. In England the author and title indices to Whitaker's "Cumulative Book List" is an approach to the dictionary system of cataloging which has been so successfully introduced by the Wilson organization in America; Germany is forging ahead with the publication of the "Deutsche Nationalbibliographie"; and the French publishing house of Hachette last year inaugurated the monthly publication, "Biblio," which has provided for France a similarly modernized system of reporting the output of the latest books.

In Italy exceptionally fine work has been done toward the compilation of primary bibliographical data. The mechanism for gathering together the information concerning the output of the new books is exhaustive, speedy and reasonably accurate. The ardent workers in this field, notably Commendatore Carlo Marrubini of Milan, Commendatore Giulio Calabi of Bologna, the Direction of the Biblioteca Nazionale in Florence, and both A. F. Formiggini and the Direction of the Consiglio Nazionale di Ricerche in Rome, are making important contributions to the compilation of bibliographical information.

The only bibliographical tool which Italy has lacked has been a bibliographical report presenting a comprehensive survey of the authors and subjects of new books, compiled promptly, within the scope of a single volume for each year, and with a degree of analysis commensurate with the accredited standards of bibliographical technique. The primary bibliographical undertakings have needed as a correlary a plan of compilation and publication which would quickly make available for practical use the ever-accumulating quantity of primary data which for lack of adequate analysis has remained insufficiently segregated: in other words, the bibliographer commencing his work in the midst of the rich abundance of available data found himself called upon to rework original data, to recast it in conformity with established norms of bibliographical procedure, and thus to make the information quickly available in a revised form which experience has proven best meets the practical needs of librarian, scholar, lay reader and bookseller. Segregation, verification, amplification and minute classification of already existent bibliographical information has been the gist of the Italian bibliographical problem. Cross-reference keys were needed which when used by the reader would unlock the nation's rich storehouse of contemporarily printed books. An antecedent to this undertaking was the dictionary card-catalog index of the books in the Vatican Library, which was instituted some years ago under the inspiring leadership of Pope Pius XI. Now for more than two years new Italian books have for the first time been catalogued in a quarterly bibliographical publication, *La Scheda Cumulativa Italiana (Indicatore Bibliografico delle Nuove Pubblicazioni Italiane),* which has introduced into Italy the most modern bibliographical technique and is already producing significant changes in the field of European bibliography.

The work of editing and publishing this periodical is done under the writer's direct supervision in the little village of Anacapri, high on the Island of Capri, overlooking the Bay of Naples. The material as it is currently compiled is first published in quarterly numbers in March, June and September; then all of this published data is augmented by much material which has not been published during the year and the whole is edited in a single annual cumulated volume which is published in January or February following the calendar year for which the data has been compiled. The Dictionary System, whereby all material by authors and by subjects is listed in one alphabetical sequence, and the Cumulative Plan, whereby all material reported during the year is speedily brought together in the annual volumes, are important features of this undertaking. Before the close of the second year of publication the work had received the official authorization of the Italian Ministry of Education, and it is today a bibliographical tool which is in regular use in libraries of universities and other institutions of learning in the four quarters of the globe.

The third annual volume, for the year 1934, is now in course of compilation and when this is published in January or February of 1935 the three volumes collectively for the years 1932, 1933 and 1934 will consist of more than 1,000 pages of printed material and will record by author and by subject more than 10,000 Italian books published during the three years under review. Whatever the field of thought toward which the reader would direct his mind, upon whatever specialized phase of knowledge he would center his attention, the present bibliography presents the data in a form which gives with speed and with completeness the desired information.

The nations of the world are seeking today as never before to effect some sort of moral cohesion which will enable them to cooperate in a spirit of understanding. Effective thought is the sole stable foundation upon which can be rebuilt this much-desired coherent economic, intellectual and spiritual structure. Therefore books are destined always to play their important part in the formation and dissemination of those ideals of moral cohesion and world peace which alone can restore happiness and security to mankind, and the bibliographer is challenged to contribute his part to the development of good-will and proper understanding between nations.

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Seven Days' Survey

The Church.—As a climax to the extension of the Holy Year to the whole world, the Holy Father has directed that Masses be offered continuously night and day, April 26, 27 and 28, at the Grotto at Lourdes. His Holiness expresses the wish that "the whole Catholic universe, from East to West, shall raise with one voice and one heart ardent supplication to God and His Most Holy Mother to ask for grace, peace and well-being." * * * The Most Reverend Joseph Schrembs, Bishop of Cleveland, has issued an official call for the Seventh National Eucharistic Congress, which will be held in Cleveland, September 23 to 26. * * * Since "they are only asking the same right for Ontario separate [Catholic] schools as has been granted to the Protestant minority in Quebec," Premier Hepburn of Ontario assured representatives of the Catholic Taxpayers Association that earnest consideration would be given to their demands for a share of corporation and utility taxes for educational purposes. * * * The *North China Herald* recently published a long article in praise of the Little Sisters of the Poor who came to Shanghai thirty years ago and also have houses for the aged poor in Hongkong and Canton. At Shanghai 320 destitute Chinese men and women are cared for by 23 Sisters of 9 different nationalities and 25 Chinese novices. * * * The Most Reverend John J. Glennon will sponsor the regional meeting of the Catholic Conference on Industrial Problems at St. Louis, February 25 and 26; the regional meeting at Cincinnati, March 25 and 26, will be sponsored by the Most Reverend John T. McNicholas, O. P. * * * According to the new issue of the "Catholic Directory" for Scotland, Scotch Catholics comprise 612,330 out of a total population of 4,842,554. * * * The International Catholic Hotel Association organized in Liechtenstein last fall now seeks to extend its organization of proprietors and employees throughout Europe and to North and South America. * * * The Reverend Lou-Tseng-Tsiang, O. S. B., former Prime Minister of China, recently baptized Mr. Liou-Fou-Cheng, his former assistant in the Chinese Ministry of Foreign Affairs.

The Nation.—The defeat of the child labor amendment in the Judiciary Committee of the New York State Senate and its defeat for the fourth time by the Texas State Senate was hardly offset by favorable action in Wyoming and Nevada, because of the preponderance of favorable action required for adoption of an amendment to the Constitution of the United States. * * * Failure of the resolution for American adherence to the World Court to obtain a two-thirds majority in the United States Senate, reported elsewhere at greater length, was easily the outstanding event of the week. * * * The Federal Reserve Board reported a substantial gain in industrial production, factory employment and payrolls during the last two months, instead of the usual seasonal decline. The seasonally adjusted index of output of basic industrial products rose from 74 percent of the 1923-1925 average in November to 85 percent in December last. * * * The third merchant marine disaster in recent months, the sinking of the steamship Mohawk with the loss of over forty lives, shocked the nation. A federal investigation was started and there was an urgent public feeling that more effective precautionary measures must be provided by official action of the government. The depressed condition of world shipping because of the world-wide decrease in foreign trade since 1929, and the fact that shipping is conducted on a basis of world-wide competition which makes it practically impossible without the use of subsidies to give a sheltered position to any operators, so that dangerous savings in the construction and repair of ships result and the payment of adequate wages for a high grade of personnel cannot be made, are the underlying causes of conditions to which so far only superficial remedies have been applied. The sheltered condition of most other United States enterprises, reflected in the cost of living, makes the competition of our shipping with that of foreign nations in the lower price levels difficult.

The Wide World.—British attempts to coax France into acceptance of German demands for complete military equality, which demands are usually interpreted as the price Hitler exacts for willingness to return to the League of Nations, were not succeeding if the French press was any criterion. It was felt that the visit of M. Flandin and M. Laval would be a merely perfunctory expression of their government's unwillingness to make further concessions. * * * The New York *Times* reported that Central China, where a Soviet Republic was recently abolished, was a region of "burned villages, devastated temples and deserted farms." Casualties among the retreating Reds are said to have been large. * * * Britain's new unemployment assistance legislation seemed to be working out, to the general dissatisfaction of the impoverished. Premier MacDonald was termed a "cur" and a variety of other things in the House of Commons, where an irate Laborite had the floor to the delight of the galleries. Though the government stated that all difficulties were attributable to the newness of the legislation, it was evident that criticism of the failure to do more about unemployment was widespread throughout England. * * * Plans to build a second canal, through Nicaragua or through Mexico, focused attention during the past week on relations with South and Central America. Advocates of the Mexican route contend that the needed land could be purchased. * * * Ex-Kaiser Wilhelm II observed the attainment of the ripe old age of 76. The principal event was a church service, at which the court preacher recalled the trials and deeds of Germany's modern emperors. It is said that the Kaiser has not yet abandoned hope of a restoration. * * * Addressing the

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Japanese diet, Admiral Osumi declared that if a naval race became necessary, the people must be ready to starve cheerfully for the fleet.

* * * *

World Court.—The night of January 29, after four days of surprising, increasing, and passionate controversy, the Senate unexpectedly submerged another effort to put the United States in the World Court. In those four days public opinion was whipped up as it has not been over relief or recovery debates. Father Coughlin brought the anti-Court chorus to a crisis by an impassioned, nationalistic attack delivered during his Sunday radio hour, while Mrs. Franklin D. Roosevelt spoke on the same day in its behalf. Senator Robinson claimed that 40,000 telegrams came to the Senate following Father Coughlin's address. The Hearst papers attacked our entry with their customary virulence, and many Senators, led by Johnson and Borah, displayed their long-standing hostility. The vote preceding the final one, concerning reservations, indicated well into the final afternoon that the entry would be made, and even Senator Robinson seemed to expect it. Campaigning in favor of the Court were: the Catholic Association for International Peace and Monsignor John A. Ryan, the Federal Council of Churches of Christ of America, the Church Peace Union, General John F. O'Ryan of the American Legion, Newton D. Baker, the American Federation of Labor, the National Grange, Nicholas Murray Butler, Jane Addams and numerous other organizations and individuals. Newton D. Baker noted that every President and Secretary of State since McKinley has favored the World Court principle and that since the war they have all favored the Court itself.

The Mexican Front.—A tabulation of the number of priests legally permitted to officiate in the various Mexican states has been prepared by Archbishop Ruiz y Flores. This indicates in general that 333 clergymen are to serve a population of more than 15,000,000. Fourteen states are without priests. In some others, hostile acts by local authorities have reduced the number of pastors below that allowed by Mexican law. It was rumored that President Cardenas had made a sincere effort to curb the "Red Shirts," but that groups of Callistas were hampering every attempt at pacification. The executive committee of the National Revolutionary party named an official commission to regulate everything pertaining to social and cultural action. One of its functions is to be fostering a "weekly cultural act . . . in the name of our country." Meanwhile President Cardenas has also promulgated the law regulating Article 3 of the Constitution. This law provides that education, properly the business of the state, shall be delegated to individuals only upon assurance that religious instruction will be eliminated and socialist training substituted. Private schools shall be lawful only when the teachers are not "ministers of religion" and "have socialistic ideology." Officially foreign press representatives were informed that there was no religious persecution in Mexico, that the right to freedom of conscience was being respected, and that the measures taken against the clergy were designed solely to prevent interference in politics by priests. Catholic groups in the United States continued, however, to denounce vigorously the policies of the Mexican government and to call for prayer in behalf of the Church. Sometimes resolutions were taken to boycott Mexican goods. President Roosevelt replied to criticism of Ambassador Daniels by saying that "newspaper reports" had distorted the facts concerning the Ambassador. He likewise stated it was impossible to declare the Mexican Ambassador to the United States *persona non grata.*

Catholics in Germany.—German bishops continued to attack the Rosenberg attitude toward the Church. Bishop Wilhelm Berning, of Osnabrück, widely known as the member of the hierarchy closest to the ear of General Goering, accused Rosenberg of seeking to supplant the "God of Christianity" with "an empty conception derived somehow from blood and race." More generally essayists found ways and means to make sport of the new patriotic literature based on "blood and soil"—for which the word *Blubo* has been invented by an ironic critic—and even (see the January *Hochland*) to suggest that the only good creative writing being done in German was issuing from Austria and Switzerland. In the political field, attention was aroused by a police ban on Catholic gatherings outside of churches, which followed a gathering in honor of the memory of Dr. Erich Klausener. It was announced that in the future the right of assembly outside their churches would be denied to Catholics in Prussia, with one exception. Berlin also reported the dismissal of Dr. Emil Ritter, editor of the *Germania* since Von Papen decided to use this Catholic newspaper for the singing of Nazi lauds. This retirement is widely viewed as indicating the failure of all so-called "conciliationism." In Hessen a member of the Catholic Youth Group who had been dismissed because of his failure to join the Hitler organizations sued his employer and was sustained by the court. This is the first instance of the kind, the judge declaring that under the Concordat the young man had a right to belong to a Catholic group. The Germans of Poland deposed Dr. Pant, and elected a man in sympathy with Hitlerism. But Dr. Pant, most famous of post-war German leaders in Upper Silesia, still has a large following. The anonymous author of an article in *Der Christliche Ständestaat* (January 13) says that present German conduct is to be explained by the widespread conviction that the Reichswehr will soon rescue the country from the brutalities of Hitlerism. This conviction he considers a delusion. A Catholic paper in Ettlingen was suppressed for publishing a letter from Brazil, ironically suggesting that Negro missionaries be sent from South America to convert "German pagans."

Peace Polls.—*The Literary Digest,* with the Association of College Editors, is in process of taking a College Peace Poll of 325,000 students in 100 American colleges and universities. Reports have been issued covering 65,000 ballots from 60 colleges, showing answers to the

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seven questions: (1) The United States could stay out of another great war? Yes, 44,613; No, 20,698. (2) Would fight in case of invasion? Yes, 54,054; No, 10,650. (3) Fight if United States invader? Yes, 11,783; No, 52,359. (4) Navy and air-force second to none is sound method to avoid entry into war? Yes, 24,129; No, 41,048. (5) Government control of arms industry? Yes, 59,146; No, 6,388. (6) Universal capital and labor conscription to control profits? Yes, 52,959; No, 11,960. (7) League entry? Yes, 32,404; No, 32,320. The January 26 *Literary Digest* includes an interview with Viscount Cecil, whose energies are behind the Peace Ballot which has been in progress for six months in England. Canvassers are distributing ballots and explanatory matter from door to door and calling for them a day or two later. They contain five questions: (1) Should Great Britain remain a League member? (2) Do you favor all-round arms reduction by international agreement? (3) Do you favor abolition of military and naval aircraft? (4) Should the manufacture and sale of arms for private profit be prohibited by international agreement? (5) Do you consider that if a nation insists on attacking another the other nations should combine to compel it to stop by (a) economic and non-military measures; (b) if necessary military measures? Viscount Cecil reports that 97 percent favor the continuation of British membership in the League of Nations.

Little District of Columbia.—One of Senator Long's recent Louisiana state laws imposed a five-cent tax on every barrel of oil refined in the state. The Standard Oil Company of Louisiana has a refinery in Baton Rouge which hires 3,800 men, and the company, saying that if the tax were collected it would have to give up the plant, called a protest meeting. But before the time of the meeting, the president of the company had a conference with Senator Long and arranged a satisfactory compromise which reduced the tax to one cent a barrel. However, the meeting went on in spite of Standard Oil public protestations of disinterest, and from the meeting arose the Square Deal Association pledged to end Long tyranny in Louisiana. The association immediately formed and drilled storm troops, and on January 25 they took over the East Baton Rouge courthouse and began to get political control of the whole capital city. Senator Long clamped down martial law and transferred the government of the city to the state, creating, he asserted, a "little District of Columbia." While his National Guard were breaking up armed demonstrations of the Square Dealers, he was planning "Pennsylvania Avenues" and other beautifying features for the capital. On January 27, E. J. Bourgeois, leader of the Square Deal, disappeared into the back parishes of the state, recruiting, and Senator Long, after a four-hour radioed court session in which he attacked Square Deal revolutionists, went off to Washington. The Square Dealers demand a special session of the State Legislature to revoke the Long laws, and on January 29 they questioned the federal government concerning its attitude if an armed rebellion against Huey Long became necessary. In the World Court debates in the national capital, Senator Long worked the talk around to his troubles with the Standard Oil, and Senator Robinson suggested that said troubles be referred to the World Court.

Money Makers First and Always.—Station WLWL's long fight to obtain the allocation of a moderate proportion of the available broadcasting channels for the use of "educational, fraternal, religious, labor and other non-profit-making stations" has again been rebuffed. The proposal sponsored by Father Harney, C. S. P., that 25 percent of radio facilities be reserved for such use by an act of Congress, was reported unfavorably by the Federal Communications Commission. The commission made the following recommendation to Congress: "The commission proposes to hold a national conference at an early date in Washington, at which time plans for mutual cooperation between broadcasters and non-profit organizations can be made, to the end of combining the educational experience of the educators with the program technique of the broadcasters, thereby better to serve the public interest." This ignores the very principle against which WLWL has been struggling: that the making of educational and religious programs dependent on commercial stations gives the commercial stations an undue and detrimental control over such programs. Whether or not commercial stations are deliberately venal and overgrasping in their arrangements to permit educational and religious and other non-profit-making programs the use of their facilities, Father Harney has contended, the admitted tendency they would inevitably exert on "program technique" would be toward a standardization of dubious value. The president of one of the most powerful commercial systems has said in opposing the independent non-profit stations, "The trouble with them is that they don't understand showmanship." There are several implications in this assumption that Father Harney still hopes will be resisted by members of the public actively making known their opposition to the principle advocated by the Communications Commission.

Commendable Enterprise.—An interesting and promising manifestation of Catholic Action has recently been called to our attention. About four months ago a small group of clergy and laity in Parkersburg, West Virginia, a city of about 30,000 inhabitants, persuaded the Parkersburg *Sentinel,* in view of its columns devoted to church news, to give some space to Catholic material. Ever since, the Catholic Literary League (P. O. Box 685, Parkersburg, West Virginia) has contributed each week an article of from 200 to 500 words, reproduced from the publications of the Catholic Information Society of Narberth, Pennsylvania. As a result inquiries have been received from a number of non-Catholics living within a radius of several hundred miles of Parkersburg. Later on, the League hopes to publish its material in local newspapers of other parts of West Virginia, a state in which Catholics are said to comprise only 63,000 out of the total population of 1,729,205 disclosed by the 1930 census. Another activity of the League is the free distribution of books, pamphlets and periodicals, and in the course of a few

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months it has distributed over 5,000 pieces of Catholic literature. The formation of a combined reading-room and library where non-Catholics can secure information without expense is the next step contemplated by the Catholic Literary League. To supply this need Catholic literature of all types will be most welcome.

Father Nieuwland Again.—The Reverend Julius A. Nieuwland, C. S. C., professor of organic chemistry at Notre Dame, was the recipient of an award chronicled here some weeks ago. We are now informed that another honor has been conferred on him—the gold medal of the American Institute, which he is to receive at a dinner to be given at the Hotel Astor, New York, on February 7. At the same time the institute will honor Dr. Carl D. Anderson, of the California Institute of Technology, who is the young discoverer of the positive electron. The institute's gold medal is an ancient and honorable token, being granted by an organization now 107 years old and able to say that it has organized most of the nation's leading scientists. A special bulletin relates in simple and interesting fashion just what Father Nieuwland accomplished. While experimenting with acetylene, he discovered that he could produce an oil (divinyl acetylene) which when blended with sulphur dichloride produced a soft rubber. Du Pont men got wind of all this and discovered among Father Nieuwland's assorted gases one (monovinyl acetylene) which, upon being transformed into another (chlorobutadiene), obediently turned into a jelly which could be changed into rubber by simply turning on the heat. This chemical product is still a bit expensive, but the quality is excellent.

Retreats in Scotland.—After having conducted a campaign through the Catholic press and among Retreat Clubs for financial support, Craighead House outside Glasgow in Scotland is starting a series of retreats for the unemployed. The laymen's retreat movement has been, with occasional reverses, spreading in the Glasgow district since the beginning of the World War. Before that the Redemptorist Fathers at Perth and the Benedictines at Fort Augustus gave regular retreats during the year, but in 1915, at Rocksoles, a definite attempt was made to bring increasing numbers into the movement. Rocksoles, and afterward Craighead House, which was more convenient to the city of Glasgow, were established during the war prosperity of the local mines, and their support came almost completely from miners living outside the city. The slump after the war and following the miners' strike of 1926 wiped out mining prosperity, and in the district of Craighead only one mine has remained in production of the thirteen that were operated when the retreat centers started. In 1927, attendance by the miners declined to such a degree that the abandonment of the whole movement was contemplated. Instead of that, a concerted effort to bring Catholics out from Glasgow was undertaken, and since then attendance at the retreats has risen about 100 every year. Cooperation from the Knights of St. Columba, the Catholic Social Guild, the Catholic Transport Guild, the Society of St. Vincent de Paul and parish priests and organizations was obtained. Special retreats for various school groups and societies are given regularly.

* * * *

Cuba's Way Out.—The Foreign Policy Association's Commission on Cuban Affairs, which has been making a survey of the island on the invitation of President Mendieta, has just issued a 500-page report entitled, "Problems of the New Cuba." The average income of the Cuban masses in 1933-1934 was not more than $250 a year in both cash and goods, and their diet was "at an absolute maintenance minimum." One quarter of the wage-earners are said to be unemployed and over half the population is illiterate. The report called upon the Roosevelt administration to observe the spirit as well as the letter of our Pan-American non-intervention policy. "The political relations between Cuba and the United States, moreover, are complicated by a deep-seated social question in Cuba, which frequently creates an alignment between Cuban labor, whose only appeal is the Cuban government, and North American capital, which appeals for protection to the Havana embassy." The commission also called upon the United States to abandon its lease on the Guantanamo Bay naval base. It suggests that a duly elected, constitutional Cuban government summon an autonomous commission of foreign experts to plan Cuba's long-range economic and social policy. Diversification of crops is, of course, one of the chief recommendations, and in the meantime the report favors the extension of the Chadbourne world sugar control plan, since an immediate rise in the price of sugar is essential for Cuba's well-being. Other suggestions include the development of small holdings for private owners, agricultural education, public health services, agricultural banks to encourage local cooperative associations, and a public utilities commission.

New Books in 1934.—Although a recent *Publishers' Weekly* declares that general industrial improvement had its effect on the sales of books, it ascribes the happy improvement in the 1934 Christmas book trade to the price-maintenance provisions of the Retail Booksellers Code. This agreement, which was signed last April, prevented department stores and others from cutting prices on new books and new editions—a practise used as an inducement to customers to enter a store—for a period of six months or during the Christmas season. During the past year, 6,788 new books and 1,410 new editions, a total of 8,198, were published in this country. Of this number 1,899 were works of fiction, followed by 674 volumes on economics and sociology, 602 religious books and 601 juvenile titles. In comparison with 1933, the number of fiction titles showed the greatest increase, while volumes classified as general literature showed the greatest percentage increase. Biographies showed the greatest falling off in new titles and new editions, although new law books had the greatest percentage decrease. All in all, 25 fewer new books and 131 more new editions were published in 1934 than in 1933.

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THE PLAY AND THE OPERA

By GRENVILLE VERNON

Elizabeth Bergner

AT LAST New York has seen Elizabeth Bergner, the young German actress, whose début in London last season was the event of the British theatrical year, and whom no less an authority than St. John Ervine coupled with the name of Eleonora Duse. When such things are written by one of the most balanced critics in the world's most conservative capital, it is not to be wondered at that New York should have looked forward to Miss Bergner's appearance with considerable excitement. Well, Miss Bergner has come, and to as great an extent as her play permitted her, has conquered; in her we have made the acquaintance of a most talented actress, a finished technician, and a woman of abundant charm. How much more she may be than this, the play she chose to appear in gave her no opportunity of showing, though her performance of the Empress Catherine on the screen has hinted that she has more to offer.

Why she, or her manager, chose "Escape Me Never!" is patent. Margaret Kennedy's play provides her with a vehicle in which she can project her technical mastery, her charm, and at least her surface versatility. As the little waif who takes up with Sebastian Sanger, one of the sons of the famous Sanger of "The Constant Nymph," she can be arch, unrestrained, pathetic, motherly, loving. As Gemma she is one of those characters whom audiences love, possibly because they are children of dreams rather than of reality. We would like them to exist, these spontaneous children of nature, and if they don't then so much the worse for nature! They are loving and they suffer, they are honest and they have charm; they are the cause of tears and laughter, and they cry and laugh themselves. And so they are adored by actresses, and the public throngs to see them. As for truth—what is a little thing like that beside a flood of tears and tickets bought and paid for? There have been Gemmas in better plays than "Escape Me Never!" which is not a good play at all either in construction or in basic truth, but that amorphous thing called a "vehicle," put together to display the various facets of a performer. The scenes arrive willy-nilly, and in each the performer goes through a new set of paces. If she goes through them well, it is all that most audiences ask.

So, as yet, we can judge Miss Bergner only by what she is able to give us in Miss Kennedy's play, and not as the Rosalind or the Viola who are said to have delighted German audiences. Miss Bergner is a little woman, slender, almost wraith-like. Her effects, as she shows them in this play, are miniature rather than painted with broad strokes, and the resultant impression is not one of any great emotional depth, or imaginative sweep. Yet her effects are poignant and sure. She proves herself a mistress of detail, of quick change of mood, and if her voice has no great power, yet it has a quiet quality which tugs at the heart-strings even though it does not thrill. In the great reaches of the Shubert Theatre her more delicate effects were lost, yet she did well not to broaden her style. It would have destroyed without adding anything to take its place. It is not that she underplays, it is rather that she gets her most telling moments of emotion by intensity of restraint. This may be to some a paradox, but it will not be to those who have seen her. Her whispers, the subtle catches in her voice are pregnant with meaning and with emotion. She suggests and leaves to the imagination; she never tries to dominate by vocal power or richness of timbre. Whether she has this power and this richness of timbre I do not know.

She did not need to have it in Miss Kennedy's play; had she attempted to display it she would have lowered the quality of her performance. That she made no such attempt proved her sincerity as an artist. Given as she gave it, her impersonation was a very perfect one; I doubt if it could have been bettered. But neither the part nor the play gives her the right to demand, or we the ability to offer, the final accolade of complete and unquestioning admiration. Admire her we do—her charm, her grace, her technical mastery. More than this she cannot as yet ask of us, though when she chooses a play worthy of a great actress we may very well be able to grant to her more. Her company was admirable, notably in the cases of Hugh Sinclair and Eve Turner. (At the Shubert Theatre.)

In the Pasha's Garden

IT WOULD be pleasant to write that with the production of "In the Pasha's Garden" a real American opera has at last arrived, but it is impossible. Indeed John Laurence Seymour's one-act work, founded on the tale by H. G. Dwight, with a libretto by H. C. Tracy, is one of the weakest operas both musically and dramatically that the Metropolitan has ever produced. The original story of a Pasha who buries his wife's lover in a chest is an admirable one and one perfectly suited for musical treatment, but neither Mr. Seymour nor Mr. Tracy has proved equal to his task. The music is uninspired, uninteresting and undramatic, and the librettist has missed his evident opportunities through an utter ignorance of the theatre. The only interest of the performance was the début of a new American soprano, Helen Jepson, who disclosed an excellent voice and an ingratiating presence. Lawrence Tibbet and Frederick Jagel were thrown away in the parts of the Pasha and the lover. Frederick J. Kiesler's setting was original, but impractical, inasmuch as the spot where the action takes place could not be seen by those of the audience seated any great distance to the left. After all, an audience has its rights, even if a stage-designer has to modify his idea of a pretty picture. (At the Metropolitan Opera House.)

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Communications

ADVERTISING CATHOLIC PRINCIPLES

Baltimore, Md.

TO the Editor: During May, 1932, at a meeting of the Albany District Council of the National Council of Catholic Women, there was a discussion of a news article which had appeared in the *Evangelist,* the diocesan paper, relating to a Catholic news-stand in the business sections of Detroit, which was being well patronized, and had led to many conversions to the Faith. In the same issue of the *Evangelist* was an editorial praising the work of the news-stand and suggesting the establishment of Catholic news-stands in other large cities, saying, "The project deserves the serious consideration of our lay organizations."

The Albany District Council decided to look into the subject of how a similar news-stand might be started in Albany, and appointed a committee to study the local situation. The following information was obtained: (1) Mr. Owens, proprietor of a Catholic book store located outside of the business section, was willing to cooperate. If a news-stand were provided free of rent, Mr. Owens would sell Catholic magazines and books at the stand, from his own stock, for an hour or two each day, at the rush period. Or he would place a supply of Catholic literature in a centrally located store, or with a non-sectarian news-stand already operating, and allow commission on what was sold. (2) Regarding locations and places free of rent, a large store would sell the literature and magazines on commission, but this plan would not afford sufficient publicity. Also the Knights of Columbus would permit the use of the doorway of their building for a news-stand, part of the day, but their location was not central enough. (3) Some young men, unemployed, were interviewed, but none were willing to give volunteer service at a news-stand, or to attempt the work as a business venture.

Facing these difficulties, and with no funds to put into the project, it was decided to make a trial of placing Catholic magazines on news-stands already in operation. This was effected the following winter, the help of the Knights of Columbus being enlisted to the extent of their interviewing the news-stand dealers and persuading them to carry the magazines. At the same time there was formed the Catholic Literature Committee of the Albany District Council to follow up the work, with a temporary chairman, and members representing all the Catholic women's organizations of Albany.

The news-stands selected were five of the more important ones in the center of the business section: the news-stand in the Capitol, in the State Office building, in the National Savings Bank building, in the Telephone Company building, and Mr. Bradley's store on State Street. As to literature, emphasis was laid on Catholic magazines which comment on current affairs, beginning with the *Evangelist, America,* THE COMMONWEAL, the *Catholic World;* these magazines were placed on the stands, with the expectation of adding a few others later.

With the exception of *America,* the magazines were distributed to the stands by the Albany News Company, a local branch of the American News Company. *America* was then not returnable, and therefore was not carried by the Albany News Company, but was distributed to the stands each week by Mr. Owens; collections were made by him for copies sold, and those left over were returned to him. Later his valuable service was discontinued, and the news-stand dealers assumed full responsibility.

An important part of this undertaking was enlisting the active interest of Catholics in buying the magazines from the stands. Though wishing to reach non-Catholics as well, we could not depend upon their patronage, especially in the beginning, and the dealers would not continue to carry the magazines unless there was a call for them. It was felt that the business women employed in office buildings and stores would be able to help greatly on account of their proximity to the news-stands. Through personal appeal many of these Catholic women became interested. Small informal gatherings were arranged to bring together those from the different departments and buildings, for acquaintanceship and discussion. Certain ones in each of the main office buildings took the responsibility of watching and encouraging the work of the news-stand in or near their building, and reporting on conditions. In these various details the president of the Albany District Council, Mrs. Daniel V. O'Leary, took a personal interest and gave generously of her time.

There was need now for a permanent chairman of the Catholic Literature Committee. It was a long step toward the success of the work when Miss Catherine Crowe consented to accept the chairmanship for which she is well fitted because of her zeal, business experience, literary tastes and college career. Her ability continues to mean progress for the undertaking.

Reverend John J. A. O'Connor, editor of the *Evangelist,* had acceded to a request to be adviser to the group, and at a general meeting of workers gave a most interesting informal talk on Catholic papers and magazines; this was followed by a discussion regarding the practical details of the work of the committee.

It is not the ideal of the committee to limit participation in this work to Catholic women. The cooperation of Catholic men is needed, and it seems fitting that they should take an active part in this kind of Catholic Action, on account of their opportunities for informing the public as to Catholic principles in regard to labor, industry, government, education and other vital matters.

AGNES K. MAXWELL.

WHAT NEXT, LEGION OF DECENCY?

Buffalo, N. Y.

TO the Editor: To the comments of Brother John W. Thomas, S. M., on Legion of Decency difficulties, especially as regards lateness in receiving the opinions of review and pre-view committees, I should like to add a further point of information.

The I. F. C. A. Motion Picture Bureau, in its current monthly bulletin, adopts the policy of listing pictures

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"neither endorsed nor condemned." We read: "The films listed herewith were found unobjectionable by our reviewers so far as morals or ethics are concerned, but were rejected because of faulty direction, poor castings, vulgarities or lack of artistry." Then five such films are listed.

I have been urging this addition to the I. F. C. A. lists precisely for the reasons that Brother John suggests: that lists of pictures, in order to serve for a moral issue like the Legion of Decency, must give a complete slate on the grounds of morality. I believe I may say it was my original suggestion that brought about this further service.

On the other hand, I believe it is also good to endeavor to present an artistic judgment on recommended films. If this is not done, there is room for the criticism that church authorities are lending their assistance to the encouragement of bad art, poor taste, etc. This criticism can be leveled with telling force against the lists emanating from Chicago, which have played such havoc recently in the metropolitan area.

In our local activities, besides weekly lists of current showings, we print a monthly list of "approved and morally unobjectionable pictures." The positively recommended pictures, drawn from the I. F. C. A. reviews, are marked "G," "V" or "E" accordingly as they are put down as "good," "very good" or "excellent." Pictures not recommended, but not morally objectionable, are marked "A." This at once gives a moral judgment and endeavors to offer an artistic one for those who want it.

I have further been urging upon the I. F. C. A. groups that they should publish, for the private information of Legion authorities, Catholic papers, etc., periodical lists of the pictures they reject. I do not believe this recommendation has as yet been accepted. For a really intelligent knowledge of the current film field I find such information indispensable. It could be insisted that the rejected pictures were not for publication, and that nothing was to be publicly blacklisted; but, with such information on hand, one could be ready for all-comers at better film councils, in contact with exhibitors, etc.

Rev. Edward S. Schwegler.

THE SPIRITUAL BOOK

Rome, Italy.

TO the Editor: The formation of the Spiritual Book Club suggests a topic which I think Commonweal readers would like to see discussed in the correspondence column. What is a spiritual book? When a Spiritual Book Club is formed, what may a subscriber expect? First-class books elucidating or depicting or teaching the spiritual life are rare indeed, especially in English. Will the Spiritual Book Club select such only? One thinks of spiritual books as works which could be placed on a shelf alongside of, let us say, the "Imitation," Caussade's "Abandonment," Père Charles's "Prayer for All Times" and perhaps Father R. H. J. Steuart's "Inward Vision" or the "Spiritual Exercises" of Michael de Coutances.

It would be a profitable performance for The Commonweal readers to submit lists of books which they consider spiritual. Classification is admittedly difficult. What, for instance, shall we call a saint's life? Ida Coudenhove's "The Nature of Sanctity" is unquestionably a spiritual book, based on the life of Saint Elizabeth of Hungary. On the other hand, the life of Saint Elizabeth by Elizabeth von Schmitt-Paul is hardly a spiritual book. Is Bremon's "History of Mysticism" a spiritual book or is it a historical treatiste? What of Fouard's works? Or Allard's?

Again, I recall two volumes of religious essays, and query: "Are these spiritual books?" Consider Claudel's "Ways and Crossways" and Father McSorley's "The Sacrament of Duty." Both come from authors well trained in the science of the saints, and yet, while I should suppose that the Claudel would be classified as spiritual, the McSorley book would more accurately fall under the heading of ethical.

Not so Father McSorley's latest publication, "The Primer of Prayer." In this little book, America can boast the production of a work which unqualifiedly merits the title, "Spiritual Book."

Katherine Byles.

REPLIES TO S.O.S.

Prairie du Chien, Wis.

TO the Editor: In the issue of The Commonweal for January 18 your correspondent from Markesan, Wisconsin, proposes the following Latin sentence for translation into common English: "An aneria capta in withernamia sint irreplegibilia?"

I will copy for him what I found in Blackstone's "Commentaries on the Laws of England," page 149, footnote, Book III:

"The substance of this rule composed the terms of that famous question with which Sir Thomas More (when a student on his travels) is said to have puzzled a pragmatical professor in the University of Bruges in Flanders; who gave a universal challenge to dispute with any person in science, *in omni scibili, et de quolibet ente.* Upon which Mr. More sent him this question, 'Utrum averia carucae, capta in vetito namio sint irreplegibilia?': whether beasts of the plow, taken in withernam, are incapable of being replevied (Hoddsed c. 5)."

William J. Weis.

Rochester, N. Y.

TO the Editor: A correspondent in the current issue of The Commonweal desires a translation of Thomas More's question: "An averia [not aneria] capta in withernamia sint irreplegibilia?" Without wishing to qualify as a "past master in Latin" I submit the following: Whether property seized in withernam may be recovered by proceedings in replevin?

Webster's dictionary defines "withernam" as: "A writ commanding a sheriff to take other goods of value equal, in reprisal (in withernam) for goods previously distrained and wrongfully removed out of the county or concealed."

W. T. C.

Replies were also received from the Reverend Francis A. Preuss, S. J., Florissant, Missouri, and the Sisters of St. Joseph, Rochester, New York.

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Books

Spooks and Better Things

Psychic Phenomena of Jamaica, by Joseph J. Williams, S. J. New York: The Dial Press. $2.50.

THIS is about as satisfactory a "spook" book as anyone beyond their 'teens could want. The stories of strange "hants" in old buildings at night, of prophets of disaster weird in aspect and garb who disappear when the disaster is consummated, of "duppies," those mischievous gnomes and sprites of the Caribbean islands who "go bump in the night," throw stones, tweak girls' hair and chase schoolmasters out of schools, are in fact marvelous. Father Williams tells them with the most engaging fairness and completeness of available detail. To him, seeing is believing. The hazy hypotheses of sceptics who have not seen and have all kinds of gratuitous notions, are justly dealt with. Witchcraft, black magic, voodooism, with their depressing, degrading practises and traditions, are exposed in an excellently scientific manner.

There has been some criticism of Father Williams's work, that he relies too much on documentary evidence. However, he gives all this evidence with strict objectiveness. With the best will in the world, Father Williams could not devote all his time and energies to subjecting himself to personal experiences.

Of course the position of the Church is that such things as are here called psychic phenomena do exist in fact: devils and less formidable things in the order of beings do manifest themselves as well as angels and long-dead saints. The Church warns that unless the will is directed to a high type of supernatural experience, particularly the sacraments (coupled with a healthy humility and natural common sense as to our being human beings and properly concerned with our functions in our own order of creation), an individual is likely to have his reason unseated or be possessed more or less permanently by a supernatural malevolence, with or without actual demoniac possession. The justice, the justice of revealed Christianity, in this warning of the Church is admirably supported by the facts in Father Williams's present book, as it was in his "Voodoos and Obeahs." Considering the evidence, one cannot but appreciate that the pagan nations truly labor in darkness, miserable, terror-stricken, unclean and life-destroying darkness of spirit, and that the Christian message is one of light and exceeding great joy —the supreme charity of the missionary.

I found myself wondering that simplicity in the best sense of the term is apparently a condition to observing other-world phenomena. It is not people insulated from extensive nature by concrete walls, steel beams, railroads, automobiles, radios and endless other kinds of machines, into a dry, nervous and political, human-centered isolation; but rather, as a rule, simple peasants and shepherds and their families living in a world of nature extending all the way from grass, animals, furrows in soil, groves, water and forests, to clouds, broad vistas, the sky, dawns and sunsets, stars and the mystery in the open on a dark night, all constantly mutable, who see fairies and lepre-

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Next Week

MEXICO, by James A. Magner, is a vivid report on the murder, looting and deceit being practised by the dictatorship in power in our neighboring nation on the south. The complacency in this country with which is viewed the cold-blooded shooting down of men, women and children whose only offense is that they wish to worship God according to their conscience, is noted as passing strange by comparison to the agitation over less brutal and far less insincere tyrannies in other countries. The deceit practised by the looters who orate about aiding the laborers and the peasants and in fact do worse than nothing, is compounded by the cry of suppressing religious revolt which the looters raise when they send the soldiery out to shoot and deprive of their few remaining possessions a desperate people, abjectly poor and abjectly insecure. This mockery of decent government, of the simplest humane consideration, must be met, the writer holds, by a peaceful countering move of enlightenment; not by boycott, but by exposing and defending the truth by every means in our power. . . . NEW SOCIAL FRONTIERS, by Johannes Mattern, author, and member of the faculty of Johns Hopkins University, which begins in this issue, will be concluded in the next. . . . CARDINAL BOURNE, by Shane Leslie, is a brilliant vignette of a great churchman and his relation to the stirring times in which he lived. . . . MURDER WILL SHOUT, by Michael Williams, refers to the "gross and odious commercialization of murder" by the press in its treatment of the Hauptmann case and in its acceptance of the advertisements of birth control merchandise. The insideous, contra-life, degenerate paganism that is infiltrating our modern society is brought by the writer into the light where it can be seen as the corrupt bestiality it really is: not only contra-life itself, but also contra standards of fair living, of fair love, the respectable decencies and courtesies of human association.

chauns, and exchange witticisms and practical jokes with elfs and "duppies," and to whom the Mother of God appears and even her Infant Son, and who witness intangible jongleurs and supra-natural stunts by saints and devils. Perhaps the Rousseau conception of the nobility of the natural man does not need to be attacked, but, like the old law, to be fulfilled; that is, perhaps Christian apostles should jealously disassociate themselves from racial and commercial imperialism. If they did, it seems to me, they would resultantly be in a wonderful sense of the term Catholic: brothers of the persecuted, practically naked peoples, and of all those things in nature Saint Francis addressed so affectionately as "brother," and reasonably aware of the more than probable variety in infinitude. This conjecturing is, of course, highly unoriginal and many heroic instances support it.

FREDERIC THOMPSON.

Iron Man

Cromwell, by Hilaire Belloc. Philadelphia: J. B. Lippincott Company. $4.00.

"PAINT me as I am, wart and all," was the direction Cromwell is said to have given to the artist about to paint his picture. It is a counsel that should be followed not only by the painter, but by the historian and biographer. And, when observed, we would have more reliable history and truer biography.

Simultaneously there have appeared two lives of Cromwell: one by John Buchan, better known as a popular novelist, and the other by Hilaire Belloc, who has a flair for this kind of writing, as witness his excellent biographical studies of Richelieu, Wolsey, Cranmer and Charles I. In this class of work, of living writers, Belloc, I should say, stands unequaled, if not alone.

In the introduction, the author warns us that this book is not "another life of Oliver Cromwell; there are dozens too many, the earlier batch a mass of slander, the later a mass of panegyric—all of them myth." "My object," he continues, "is to seek reality; to discover what Cromwell was within; the nature of the man's motives, the quality of his actions as witnesses to the moral truth about himself"; in other words, to give us a real, true picture of the man, and so get rid of the "huge, double myth" of Oliver Cromwell. How well he has succeeded, the reader can judge for himself. The study makes fascinating reading, set down in the clear, fine prose of one of the most brilliant minds of today.

Cromwell belonged to a family which, like the Cecils, Russels and others, had grown rich by the loot of the monasteries. He had a university education. In early life he came under the influence of that stern creed, known as Calvinism, that dominated his after life. That dark, revolting creed, strange to say, he regarded as Christianity. We see it at work. He will suffer conversion in his agonies. He will wrestle with God. He is His direct agent. He will be of the elect. And so we see him in his mad and murderous fanaticism, directly guilty of the regicide of Charles Stuart and the hideous horrors of Drogheda—the "curse of Cromwell" lives

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among the Irish people down to the present day. It is worth quoting what happened.

"The heaviest slaying was around St. Peter's Church, where a thousand died. Some eighty took refuge in the steeple; Oliver ordered it to be burned, and those who escaped the flames perished by the sword. . . . Some refugees were driven out of two towers on the wall, the officers slain and the rest shipped to the Barbados. Every Friar found in the place, save two, was knocked on the head."

It is almost incredible that any human being should rejoice, as Cromwell did, over this murderous madness as "a righteous judgment of God." This places the Protector with Nero, Tiberius, Robespierre and Lenin—in the class of human monsters. Nothing can wipe out this horrid stain.

Belloc does not abuse Cromwell, nor does he misrepresent him; nor is he blind to what was good in him. He admires his greatness as a soldier; his reputation for chastity and decent behavior is acknowledged. But on the entire man—the good and the bad in him—he sheds the bright glow of his keen analytic mind, so that we clearly see Cromwell as he really was, not in biased history, but in the flesh.

Belloc has followed, as far as this reviewer can see, the injunction, to the very letter, of Oliver Cromwell himself—"Paint me as I am, wart and all." And no one can gainsay that he has painted a true picture of the man.

MORGAN M. SHEEDY.

The Light of the Law

Canon Law, by Archbishop Cicognani; translated by J. M. O'Hara and Francis Brennan. Philadelphia: The Dolphin Press. $5.00.

THE MEAGER title of this volume fails to reveal the wealth which is contained in its 800 orderly pages. Three well-integrated divisions contain an interpretation of fundamental principles, the history of the sources and the science of canon law, and an explanation of the canons of the first book of the Code.

In a manner that hardly yields to analysis the author, with the power of a poet and the stamina of a scientist, has gone into the sinews of his subject. The magic of erudition and enthusiasm, mingled with elements of humor and human interest, makes clear and attractive subjects too often left obscure and jagged. The translators have caught and retained the vivid, almost intimate spirit of the original. Unless you are the peculiar type that persists in cherishing prejudices, do not shun this book because its subject is law, nor avoid it entirely because its special field is canonical legislation.

There is nothing else like this book in English. Scholarly minds will be delighted, the average reader will be stimulated by the persuasive explanations of terminology in the first section.

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ecclesiastical procedure from the earliest centuries to the present day. The art of biography and the science of history are in these many pages illustrating the mind and manners of clerics and laymen interested in church law. From this second part with its dramatic sequence of effort, failure and success, emerges the story of Canon Law told by an author viewing the history of the Orient and Europe from a new point of vantage—the perspective of Church legislation in relation to world events. From the days of the pseudo-Apostolic collections, through the time of Gratian's "Decretum," to the "Compilatio" of Gregory IX and the "Corpus Juris Canonici" of Gregory XIII, during the arduous decades after the Renaissance before the Council of Trent, to the Code of 1918, the laws of each epoch reveal the state of the Church and the attitude of Church leaders toward the favored and the unfortunate.

Because it offers a complete commentary on each of the 86 canons of the First Book of the Code of 1918, with an interpretation of all other canons in the entire Code that illustrate the First Book, the third section of the Delegate's treatise is unsurpassed in its scholarly and genial unfolding of the intricate matters pertaining to custom, privileges, and dispensations.

This book stands out as one of the achievements of this generation. It is quite possible that the patina of years will make it even more noteworthy.

DANIEL S. RANKIN.

Across the Plains

They Built the West, by Glenn C. Quiett. New York: D. Appleton-Century Company. $5.00.

HIGHLIGHTS in Western history are closely woven into the pattern of important railroad events. The romance of railroad construction in the states west of the Mississippi has been often recorded, but in "They Built the West" for the first time we find a complete chronicle dealing with leading cities and the railroads which served them. Omaha might still be a village if Abraham Lincoln had not placed his finger on the map and said, "Here is the starting point for the first Pacific railroad." Seattle would never have achieved its position of importance in the Pacific Northwest if its citizens had not fought for direct railroad connection with the East despite the fact that Tacoma and Everett were the objective termini for the first railroads.

Original source material furnishes new and colorful sidelights on the personalities who demanded that their cities "get on the main line," and thus obtain "a place in the sun." And in revealing the character of these "empire builders" the author recognizes that despite the opprobrium of posterity these men and the methods they used to gain their ends were a product of the times. Perhaps men of respectability and honesty would have held back the building of the West by fifty or more years. Only material incentives provided the necessary persistence and determination which made these pioneers drive on to newer and greater achievements. We cannot judge these early promoters and railroad builders by the standards

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of today. They were cast in a different mold and they proved to the world that the United States was a land of opportunity, a nation where great things were being done, a place where rich or poor had equal prospects and nothing held back an individual but his own limitations.

Those energetic citizens who developed cities were also empire builders in their own domains. In telling the story of these men the author does not try to judge them except as they were in their day. And yet there is no apotheosis or sentimentality apparent as the stories of various pioneers of rail and town are unfolded.

"They Built the West" contains considerable material which will be of great interest to residents of the cities concerned. Although not documented in the manner of a textbook or formal treatise, the reader is aware of the vast amount of background work which was resorted to in order to prepare such a study. Most books on the subject of Western railroad expansion are too much concerned with the railroad itself. It is very seldom that students of Americana find such a fresh and broad point of view in handling similar subject-matter. Perhaps in the future Mr. Quiett will give us the story of Charleston, Savannah, Norfolk, Baltimore and New York in a later volume which may deal with rails and cities in the East.

JOHN LEEDS KERR.

Erin

The Charm of Ireland, by Stephen Gwynn. Boston: Houghton Mifflin Company. $3.00.

STEPHEN GWYNN'S "Ireland" of seven years ago was rich in topographical descriptions and historical reminiscence, but this soldier-sportsman's continued delving into the island of his birth has provided a more comprehensive and even more alluring story in his latest book, "The Charm of Ireland."

Mr. Gwynn is always interesting in his methods of presenting facts old and new. He is given to the direct statement as befits his military background and his book throbs with the diction of one who loves his Ireland and everything in it. To him Ireland is the original thirty-two counties without political divisions, and it is charming to read his happy telling of the old homes, the private preserves, the limpid streams that are now open to everyone. It is like the rending of a gigantic cobweb that absentee landlordship spread over the most beautiful things in a beautiful land.

The book is of special interest to every stranger within the gates. It takes you into pleasant homes with modern conveniences, invites you to try your hand over pleasant waters, assures good food and plenty of it, and tells you that you are doubly welcome where it was formerly impossible to go. Verily it is a new Ireland, a charming Ireland and one to be deeply enjoyed after the sadnesses, the sorrows and the repressions of the former régime. Illustrations in color from the brushes of such eminent Irish artists as Sir John Lavery, Sean O'Sullivan, Paul Henry and E. M. O'Rourke Dickey and many photographs in color beautify the book.

EDWARD J. BREEN.

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author of *Green Doors*

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Briefer Mention

This Little World, by Francis Brett Young. New York: Harper and Brothers. $2.50.

IN THE sleepy little English village of Chaddesbourne, where Mr. Young places a number of sharply drawn types or caricatures of modern, small-town humanity, life is far from idyllic. The characters, most of whom seem designed to represent some one element in the community, range from the elderly, invalided Miss Loach, who sits in judgment on all the activities of her neighbors and thereby safeguards the morals of the village, to Steve Lydgate, a restless young seafarer, who deliberately sets about leading the belle of the village astray. There is also John Hackett, a war-rich parvenue, whose campaign to transform Chaddesbourne into a bustling, modern town meets the determined opposition of the aristocratic Colonel Ombersley at every step. It is this unequal struggle between social prestige and economic power that is the major theme of the book. There are only fleeting glimpses of the charming romance of the Colonel's daughter and the sceptical young village doctor, who seems to be the author's mouthpiece. Although aware of some of its defects, Mr. Young evidently has great respect for the English aristocratic tradition, for it is the gallant Colonel Ombersley and his understanding wife who make the most lasting impression on the reader.

The Fear of the Dead in Primitive Religion, by Sir James George Frazer. New York: The Macmillan Company. $4.00.

LECTURING at Cambridge during 1933, Sir James discussed the attitude of primitive peoples toward their dead, illustrating his remarks with numerous excerpts from history and lore. Belief in immortality is almost universal among primitives. Sometimes the attitude toward the dead is tempered with affection, but generally it is characterized by fear and the desire to secure benefits which the souls of the departed are thought able to provide.

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